

# ZION'S HERALD

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No paper has offered more valuable premiums than some of the above. Send forward your names for the HERALD, and by so doing really get the premiums offered for nothing.

Humility as a Christian virtue is opposed to arrogance and assumption. Men are apt to think too highly of themselves, and on account of adventitious circumstances, and accidental rather than permanent or inherent qualifications. The fact that you may have large wealth, does not make you a better man. You may have an exalted position in society, that will not give you excellence; it may be disadvantageous, in giving a greater prominence to your peculiarities.

Humility is a true estimate of ourselves; of our unworthiness, of our weakness; of our insufficiency and entire dependence on God for wisdom, holiness, and happiness. Do you feel your unworthiness? This will lead you to think of the worthiness of Christ. Do you feel your weakness? In Him is your strength. Do you realize your insufficiency? Your "sufficiency is of God." Then you can rejoice that "Christ is made to you wisdom, and righteousness, and sanctification, and redemption."

Humility is characteristic of true greatness. This is exhibited in the remark of Newton respecting himself. After astonishing the world by his discoveries in science, he observed that he had busied himself in finding on the shore a few pebbles a little smoother than others had obtained, while the ocean of truth lay unexplored before him.

Wesley, having traveled, toiled, preached, written, and endured for the benefit of others till the eighty-eighth year of his age, said on his dying bed,—

"I the chief of sinners am,  
But Jesus died for me."

St. Paul's estimate of himself is, "Who am less than the least of all saints." And yet his labors were more abundant, and his sufferings greater than the other apostles. All his talent, his influence, and whatever he had he considered as bestowed on him; and that which regulated, directed and sanctified them in his great work, was the grace of God,—by grace I am what I am. John Fletcher sympathized with Paul in the practical idea of humility, seeking to be "the least, the last, and the servant of all." Are you, reader, learning this lesson of losing yourself in the spirit of this grace, and yielding to its guidance in the service of God?

Behold in its perfection in your Saviour, this characteristic of true greatness, "Who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled himself, and became obedient unto death, even the

death of the cross." Referring particularly to this trait of humility, the apostle says, "Let this mind be in you which was also in Christ Jesus." Pray for this, labor and strive for it, and you will assuredly find in its possession and enjoyment, that the height of Christian perfection is the depth of humble love.

*The Congregationalist* reveals the presence of its late returning editor in a bit of a paragraph about the Methodist Episcopal Church, in which it took occasion from an unfortunate remark of Dr. Slicer about "ballot-stuffing," to read the Church a lecture on its politics and "unholy excitement," etc. The fact happened to be, that thirty years ago, a brother by mistake, did put two ballots in together, and both were rejected. That was all the "ballot-stuffing" ever heard of in a General Conference. But the unwise remark gave good occasion for one of these precious morsels that so please our genial neighbor. "Dip thy morsel in vinegar," is its motto when Methodism is its text. Its Church has not found its little bodies less harmonious or less honest and just than this representative of six millions of people. Every town parish has excelled this great body in their exhibitions of tempted human nature. Let it remember its own little glass windows when it hurls the stones at this plate glass palace.

Quite a breeze has blown about Dr. Fulton's head, because he declared that Judas was more of a gentleman than Emerson. Even Dr. Bartol had to speak, at the late anniversary, of this remark as evidence of the manner; and *The Congregationalist* quotes the remark, as if in commendation. But one is tempted to apply to it the retort on Hallet. Soon after he left the abolitionists for their enemies, he met Sobier, a leading lawyer of the city, and said, "The Garrisonians are insulting me awfully. They are comparing me to Judas Iscariot." "Well," says Sobier, "What does Judas think of it?" So one might say now. Judas, after he had betrayed his Lord (he never denied Him), repented, and begged for his release. Failing in this, he went and hanged himself in his agony of remorse. The modern betrayers of their Lord, of Christian origin and training, add denial to betrayal, and do not add repentance and remorse. Which is the more of a gentleman? Which had the best manners? Dr. Fulton's theology and manners are still ahead.

SELOUS' JERUSALEM.—Two of the finest pictures, in composition and in value, ever in this city, are now on exhibition at 146 Tremont Street. They depict ancient and modern Jerusalem; the former in its magnificence, the latter in its decay. Each is taken nearly from the same spot, where Christ wept over the city, which jutting in the Mount of Olives, is brought nearer the city than is actually the fact, in order to compress the foreground into the briefest possible compass. Here are seen the joyful multitudes, the meek Lamb of God in their midst, not forcibly enough presented for the grandeur of the city. The temple springs light and graceful across the ravine, a marble floor with marble corridors against the wall, and standing in the centre of the open space a marble sanctuary, not much larger than the present tomb of Christ, and not unlike that in looks. The castle of Antonio stands just north of it, resembling the Tower of London. West of it stretches the walls and towers built by Herod, concluding with a white marble palace, large and lustrous. To the north are the hippodrome, coliseum, and other Greek luxuries introduced by this pompous monarch. The whole scene shows what was the fact, that Christ came to His own when their city was more magnificent than ever before or after. He was rejected when they were at the height of their metropolitan glory. He capped their splendor with superior splendor, and they thrust

Him out, choosing Herod and Pilate, Rome, and every abomination, to their own Son and Saviour.

The present city is set forth in all its desolation, too desolate seemingly, yet hardly, if any more so than the original. For Jerusalem is a ploughed heap in most of its territory to-day. The significant words of Jeremiah are placed beneath the gloomy picture, "And many nations shall pass by this city, and they shall say every man to his neighbor, Wherefore hath the Lord done thus unto this great city? Then they shall answer, Because they have forsaken the covenant of the Lord their God." This motto should be laid to heart in skeptical Boston. Only continued faith can prevent its also becoming a desolation. Rev. Dr. Israel Warren lectures three times a day on the Pictures, and adds much to their interest. Teachers and Sunday-schools will find them well worth visiting.

A little over a year has elapsed since the Washington Treaty was signed, and England and America were deluded into the notion that all their international "troubles now were ended." Since that time the statesmen of both nations have been playing battledore, with the unfortunate Treaty for the shuttlecock, until the feathers have been knocked out of it, and the bit of supplemental cork is now bobbing about somewhere on the broad Atlantic. Let it bob. America, this time, has nothing to be ashamed of, and nothing to regret, except it may be in the matter of the incidental claims. The Geneva Conference has been postponed eight months. We can afford to wait. We are not bankrupt yet. Money is no object; but justice is, and justice must be done, though the heavens dissolve.

Grant's Indian policy is beginning to bring forth its fruit. Red Cloud, a leading chief, asks for money, for school-houses, and churches, puts on regular apparel, and talks like one who wants peace and civilization. He is affecting all his tribe and other tribes with his wisdom. Among all the excellent deeds of this administration, none will stand forth in greater excellence than its settlement of this conflict of ages on the only right foundation. Grant deserves re-election for this one deed alone, and will receive it.

The Northwestern Railroad Company of Chicago refused to pay for grain consumed by the Chicago fire, on the ground that "it was lost by an act of God." How much wiser these business men than many professed teachers of Christianity, who dare not put this Gospel truth in plain English before their hearers. "Visitation of God" is still the only answer to death, and the only cure of a faithless faith before the great and terrible steps of His providence.

Mr. Beecher's Sabbath is bringing forth its just fruits. Some four murders crowned the orgies of a New York non-Puritan, German, Park-riding, Library and picture gallery opening Sabbath, only a week ago. The same dreadful demoralization will attend everywhere the same sinful relaxation of these holy obligations. "Tenth or tenth thousandth breaks the chain alike." "Remember the Sabbath day to keep it holy."

The Boston Directory for 1872, Sampson & Davenport, is a portly volume, just about double what it was fifteen years ago; but at least one third of the bulk is advertisements, which is better for the publisher than any one else, even the advertiser. It is, however, a valuable work, and gives all kinds of information about the city, including a map, rendering it absolutely indispensable to business men. The book is from the Press of Rand, Avery & Co., and is in their usual artistic style.



## Original and Selected Papers.

## ONLY A FLOWER.

BY EMMA LEE HUDSON.

Only a flower! a benighted thing  
Beside the way;  
Only a part of the Lord's fair work  
On the third day;  
Only a trace of the Father's smile,  
On Eden's birth;  
Only a token of His love,  
Still left on earth.

Only a gem from the shattered crown  
That Adam wore;  
A gleam of the loveliness upon  
The eternal shore.

Only a flower! Our Saviour said,  
"Behold the flowers!"  
Shall we treat ought His words have blessed,  
With scorn of ours?

Only the flowers! O, let us heed  
Their whispers soft,  
Strengthening in us the better faith,  
So warring oft!

Let us, like them, trust unto God  
Our earthly lot,  
Yielding good seed that shall spring up,  
When we are not;

Like them, let us drink in the dew  
Of His great love,  
Winning fair hues from that great light  
Which shines above;

Like them, when clouds and winds arise,  
Submissive bow,  
Knowing the storm will not o'erwhelm,  
Though threatening now!

Like them, our frail and faint hearts close,  
When the hot breath  
Of sin sweeps by, shrinking the touch  
Which brings but death.

May we so live that our hearts may,  
Like perfume rise,  
Far from all taint of earthly things,  
Towards the pure skies;

That when the Reaper's sickle mows  
The full ripe grain,  
We then, at least, may be the flowers  
That grow between.

## A STUDENT'S LETTERS FROM ABROAD.

The University of Heidelberg. — First Impressions. — University Courts. — Kind of justice meted out to foreign students. — Ancient privileges. — Description of several professors. — The Germans not good orators. — System, matriculation, examination. — Miserable salary of professors.

The University of Heidelberg was founded in the 14th century, and is as well known as any in all Germany. My first desire after arriving here was to learn something of that phase of student life which is found nowhere outside of Germany, and of which I had read and heard so much. The lectures do not usually begin until about the middle of October, and so I had several weeks in which to look about the city and get ready for the semester. There were but few students in town, and my first impression was one of partial disappointment at the somewhat insignificant appearance of the University Buildings which are scattered in various quarters of the city. Professors Bunsen and Kierschhoff, who together have recently made a great discovery in Physics, known as "Spectrum Analysis," have each a fine structure, but there are no University buildings in Europe which make so pleasant an impression upon the mind as those at Cambridge, Mass., nor of so great an extent. The finest is perhaps that just completed at Zurich, Switzerland, while the one at Munich, in Bavaria, is a large, and truly beautiful structure. It should be remembered that there are never commons at a German University, but the students find rooms wherever they see fit. The Sorbonne in Paris is a large stone building with an inner court and situated in the "Latin Quarter," but old and dark-looking in its outward appearance. The German student enjoys a greater degree of freedom than any other class of individuals, and is amenable for the most part, both for civil, as well as academic offences to the University court alone. This institution is in constant operation, but every foreign student should especially guard against falling inside of its province of action. Tradespeople here in Heidelberg have a great propensity for bringing suits against foreign students, and usually succeed in wheedling them out of the whole, or a large part of the sum in question. It is so much the better if they put in their claim just before the close of a term when you want to make an excursion to Switzerland, or Berlin. Of course you pay the bill rather than remain in town during the summer months for the litigation never finds an end in any other manner, and your case may come up a dozen times before it is settled. I knew of two such incidents during the past winter here in Heidelberg. An American had ordered a pair of shoes which the

shoemaker promised to furnish for ten dollars. When finished, however, they were much too large, and in trying to alter them he got them too small, and they were now entirely spoiled. Of course the gentleman refused to receive or pay for them, but this enterprising son of the last now brought suit against him, and in the end he was obliged to pay more than eighty dollars cost of the court rather than be tormented to death, and bound down to Heidelberg for the rest of his life. The other case was that of my room-mate, a young man from Philadelphia. A glass blower brought suit against him for a course of instruction which he had never received, and as it was just before the spring vacation, the plaintiff made oath that he had good reason to believe that my friend was going to leave town. As a consequence the latter was obliged to deposit a large sum of money with the court to cover the probable costs, and the bill claimed. This case lasted more than six months, and came up about a dozen times, always at a moment's warning, but owing to the point-blank contradictions nothing could be established. The glass-blower was allowed to call the student a liar in open court, and at the close of each examination the judge was accustomed to take the defendant one side, and advise him to pay the plaintiff something for the sake of getting rid of him.

I mention these two facts merely to show what kind of justice is administered to foreign students in a German University. To have a case before this tribunal is to foot the bill. The privileges of all universities have been greatly abridged during the past few years. So late as the 17th century the power of a ruling prince was not sufficient to harm one who claimed academical protection and rights. When William, Prince of Orange, fled from the Netherlands he left his son behind pursuing his studies, and not suspecting that Philip of Spain would dare to molest him. In this, however, he was for once mistaken. The following are some of the privileges which the German universities enjoyed at the time of their foundation. A student could compel a citizen to let him his house, or his horse; an injury done even to his relations must be made good fourfold; he was not obliged to fulfill the written commands of the Pope; the neighbors must indemnify him for what was stolen from him; if he and a citizen were living at variance, the latter only could be expelled from the boarding-house; a doctor was obliged to support a poor student; if he was killed the next ten houses were put under interdict till the murderer was discovered; his legacies were not abridged by "falcidia," etc., (see the *Life of Quintus Fixline*, by Jean Paul).

As soon as the semester opens it becomes one's duty to select the lectures which he will attend. The German student does not confine himself closely to one branch, but hears lectures in several departments. Of course we have a particular profession in view, but like to hear the best men, whatever their topic may be. One is very queerly impressed on entering the auditorium, or lecture-room for the first time. We visit perhaps Treschke, the first historian now living in Germany. This is his first course at Heidelberg, having been called from one of the Prussian universities. He is the most popular man here, and has the most hearers. His subject this winter is the history of Germany during the French invasion. Everybody knows that he is of violent Prussian tendency in his political views, and denounces Austria, Bavaria, and Saxony without stint, though a native of the latter country himself, and many assert that he is here at the instigation of Bismarck. There is no better place to work upon the German people than at the universities; in fact, it is almost the only place. The students, some 300 in number, are awaiting the arrival of the lecturer; order prevails everywhere; many perhaps are smoking, but no loud talking, and not even a whisper is to be heard. Some of the students are quite as young as those at an American college, while still others are middle-aged men. The professor arrives promptly, goes up into a tall desk, and fixing his eye upon a joint in the stove-pipe he will not turn his face so that two thirds of the hearers can see it during the whole hour. He stands rigidly, and speaks oftentimes with great difficulty, without intonation, and always in a mumbling, guttural manner. He is very deaf, and has an impediment in his speech. Most of the students are rapidly taking notes. Each one carries a close inkstand with a brad at one end, by means of which it is stuck into the desk. Some write very rapidly, and get almost all that he says (the German "shrift" is angular, and can be written very fast), while others ignore such means, and trust largely to their memory. The lecture is soon finished, and we have still time to hear another. We wend our way towards the auditorium of Prof. Zeller, whose subject is philosophy. His last work is a "History of Greek Philosophy," in six or eight volumes, of about seven hundred pages each. It has not yet been

thoroughly reviewed. If anybody wants to know what the Germans think about the philosophy of the Greeks, tell them to read this work carefully through. You remark that a subject is handled somewhat voluminously in this country; remember, however, that a German professor long ago wrote a good-sized book, 500 pages, on the Greek particle, *an*. The Germans are not orators. They are authors and critics, but wholly wanting in the elements of true oratory. This man absolutely begins his lecture the moment he opens the door, and is well into his subject by the time he has reached the rostrum, and is well out of his orercoat. By the way, I never saw such comfortable overcoats (lined throughout with fur), as they have here, nor a place where they pretended to have any cold weather, where there was so little need of them. But you can't catch a word that is said; it is with difficulty that the natives understand him, for he, too, talks down his throat, and at railroad speed. Now and then he brings his hand down upon the desk, which resounds with a blow from a heavy gold ring on his little finger. I never saw a professor in a German University (and I have attended three) who who did not possess this irrepressible gold ring. I thought that I had found one in the person of a Benedictine monk who lectures at Munich, but one day he lifted his long, black sleeve a little higher than usual, and, lo, there it was, the biggest one I had ever seen. This man had given all his property to the poor, and entered a monastery.

If we wish to hear a lecturer by gas-light, let it be Reichlin Meldegg, on the first two books of Goethe's *Faust*. About fifty students are assembled when the Professor enters. Baron Reichlin von Meldegg is a character which no pen can adequately describe, not even that of a Dickens. A man of about sixty years, of medium size, portly, the roundest head, the roundest eyes, and the broadest grin of any mortal whom I ever saw. Perfectly regardless of his exterior appearance, he, too, comes speaking up into the rostrum, slowly draws off his overcoat, and lays aside his black woolen gloves. His cheeks are so jolly, and his eyes roll so funnily, that the bare sight of him convulses one with internal laughter. And this man is as funny in what he says, as he is in what he looks. An account of the *Faust* Saga, and an explanation of the first two books of Goethe's play occupy him four evenings every week for five months.

The audience is kept in good humor all the time. The reader will remember the interview between God and Mephistopheles (the Devil), which Goethe has described with mingled drollery and profanity in the first part of this great work. The lecturer, alluding to this scene, remarks, that "Mephistopheles cracked some capital jokes on the Lord;" and he says it with such a twinkle in his eye, such an evident relish, that the whole building is shaken with roars of laughter. I have often thought that the soliloquy of Mephistopheles at the close of this act was the funniest thing in the world; "but as for genuine humor," says one, "I don't believe he could hold a candle to Reichlin Meldegg."

And so he goes on the whole hour; now walking down into the floor, and as far as the door, now dropping his gloves behind the high rostrum, and continuing to speak while he stoops to pick them up. He is entirely out of sight for an instant, and meanwhile his voice sounds like that of a man who is speaking with his head in an empty cistern. And this is a German baron! Would that there were none worse, although we could not wish them in all respects the same. I think the reader is ready to confess the truthfulness of my remark, namely, the Germans are not orators. In order to enjoy the privileges of the University, it is necessary to pay a matriculation fee equal to about four dollars in gold. In addition to this, you must pay for each course of lectures which you attend. These vary in price from five to ten dollars per course. Of course there are no recitations, and whenever one can pass the examination he receives his diploma. In case he fails to do so, only one half of the fee for examination (which amounts to about one hundred and fifty dollars), will be returned to him. On such occasions a large number of Professors must be called together, and the expense is not trifling. After one has received his doctor's degree he may give lectures at the University as a "Privat Dozent," but receives no support from the government until he is appointed to a professorship of the second class, for which he may wait a long time, and often it never comes. This is the school for professors. The great majority of the regular faculty are miserably paid. One thousand dollars per year is much more than will be realized on an average by lecturers of the first-class. I know of men whose names are well known in the theological world, whose yearly salary is 2,000 francs, or 400 dollars in gold. It must be remembered, however, that the expense of living in Germany is not more than half of what it is in the United States.



## UNDER THE VIOLETS.

BY OLIVER WENDELL HOLMES.

Her hands are cold; her face is white;  
No more her pulses come and go;  
Her eyes are shut to life and light;  
Fold the white vesture, snow on snow,  
And lay her where the violets blow.

But not beneath a graven stone,  
To plead for tears with alien eyes;  
A slender cross of wood alone  
Shall say, that here a maiden lies  
In peace beneath the peaceful skies.

And gray old trees of hugest limb  
Shall wheel their circling shadows round,  
To make the scorching sunlight dim,  
That drinks the greenness from the ground,  
And drop their dead leaves on her mound.

When over their boughs the squirrels run,  
And through their leaves the robins call,  
And, ripening in the autumn sun,  
The acorns and the chestnuts fall,  
Doubt not that she will heed them all.

For her the morning choir shall sing  
Its matins from the branches high,  
And every minstrel voice of spring,  
That trills beneath the April sky,  
Shall greet her with its earliest cry.

When, turning round their dial track,  
Eastward the lengthening shadows pass,  
Her little mourners clad in black,  
The crickets, sliding through the grass,  
Shall pipe for her an evening mass.

At last, the rootlets of the trees  
Shall find the prison where she lies,  
And beat the buried dust they seize  
In leaves and blossoms to the skies,  
So may the soul that warmed it rise!

If any, born of kindlier blood,  
Should ask, what maiden lies below?  
Say only this: A tender bud,  
That tried to blossom in the snow,  
Lies withered where the violets blow.

## GENERAL CONFERENCE PAPERS.

## REPORT OF COMMITTEE ON PASTORAL ADDRESS.

To the Ministers and Members of the Methodist Episcopal Church. Dearly Beloved Brethren:—Your representatives, assembled in General Conference, desire, in conformity with long usage, to send you a few words of fraternal greeting and exhortation.

First of all, we unite with you in devout thanksgiving to Almighty God our heavenly Father for the continued prosperity which has attended the ministry and polity of our beloved Zion. An increase of 275,242 members in four years shows a degree of success which may well prompt our gratitude. If the amount contributed for the purposes of public worship and the cause of religious education be any indication that the love of the world has given place to an enlarged Christian benevolence, then the increase of \$37,815,628 in the reported value of churches and parsonages over that reported four years ago, and the liberal benefactions to our seats of learning, call also for our grateful acknowledgments, remembering the inspired Psalmist's prediction concerning our Saviour, that "to him shall be given of the gold of Sheba; prayer also shall be made for him continually, and daily shall he be praised."

We are not unmindful of the peculiar composition of our present assemblage. For the first time in the history of our Church the representatives of ministers and the laity sit together in legislative council, uniting the business experience of laymen with that of the regular pastors. We are glad to be able to say to you that we believe the presence of the great Head of the Church is with us, and that the union of ministers and laymen in our councils gives great promise for the future. We claim no exemption from human frailties, but trust that an earnest purpose to consecrate our time and talents to God will appear from the record of our proceedings. With sincere humility we pray for the forgiveness of sin, and for restraining grace to overrule all erroneous action, that God may be glorified, and the Gospel of Christ promoted in all things.

Suffer us to remind you, dear brethren, that the increase of our sphere of labor and opportunity imposes upon us increased responsibilities. From the Atlantic to the Pacific, and from Alaska to Texas, an open door is set before us, as a denomination, to proclaim a present, free, and full salvation all over our land, and to lay strong foundations for Christian civilization. In addition, the States lately in rebellion, now happily freed from the curse of human bondage, have welcomed our ministrations, and afford us the opportunity to elevate many thousands to the glorious liberty of the children of God, while our foreign missionary fields are beginning to exhibit the fruits of faithful labor, and are whitening rapidly for the harvest. May God inspire us with the will and the ability to continue winning souls everywhere to Christ! With the world as our parish, may we never be content until the world is saved!

For the realization of such aims, the most essential prerequisite is personal piety—a piety based on a personal experience of the Divine grace promised in, and implied by, all the doctrines and teachings of the sacred Scriptures. That you may "grow in grace," therefore, "search the Scriptures." Allow no low opinions of the value of the written Word, and no rationalistic interpretations, to rob you of your heritage. You may avail yourselves of all that is valuable in the present age of progress without departing from the old landmarks, for Methodism is not only "Christianity in earnest," but it is Christianity availing itself of modern appliances—Christianity conquering the world for Christ. Our aim

is personal holiness—internal and external holiness—for every child of man. Let us never forget this. Let "Holiness to the Lord" still be our motto. May it be inscribed not only on our churches, but on our business and on our pleasures, even to "the bells on the horses." Nothing but an intelligent, earnest, entire consecration will answer the demands of Him who gave himself for us.

To promote personal religion, all the means of grace are needed. Some of these are of Divine appointment, and cannot therefore be neglected without sin. Prayer, religious meditation, reading the Scriptures, attendance upon the ministry of the Word and the sacraments, are obvious duties of all who call themselves by the Christian name. As Methodists, we have also prudential means of grace, which have been owned of God in the personal experience of thousands. We allude particularly to our class-meetings. We fear these are too much neglected among us. Perhaps we have allowed them to become too formal and stereotyped.

Let us retrace our steps, and strive together for a revival of the spirit of Christian communion and earnestness which characterized our fathers. The memories of primitive Methodism are a precious legacy to the Church, and afford us a model of Christian and ministerial effort which we do well to preserve. Our early ministers were not content with uttering religious essays, but sought, with fervid exhortation, to induce immediate action. To this design all that is peculiar in Methodism tended. Our public services were hearty, warm, and personal. The singing was congregational and earnest, and the expression of personal experience was a powerful auxiliary to the exposition and proclamation of the Word of God. While our sister churches find hortatory preaching, congregational singing, and meetings for Christian experience needful to quicken their zeal and increase their usefulness, allow us to urge you not to loosen your hold upon such effective agencies.

As to family religion, the presence of 1,221,393 of our children in Sunday-schools shows that we are conscious of the obligation to teach our children in the fear of the Lord. We exhort you to continue in this good work. That you may attain to the highest results therein, we suggest that the greatest unity be kept up between the school, the family, and the Church. Gather your children around your family altars. Visit the schools yourselves. Suffer not your children to neglect the ministry of the Word because they go to Sunday school. Let all these appliances lead to one design—the conversion of your children. If personal and family religion combine in the education of a correct taste, our young people will have little relish for worldly and irrational amusements, and we may reasonably hope that they will become the partakers of saving grace.

In this connection we cannot refrain from warning you against the efforts of a corrupt and decaying hierarchy to regain its power by obtaining control of, or destroying the public-school system of our country. The bond between intelligence and public virtue is so evident, that it is only necessary to remind you of this order to secure your earnest support of that system of universal primary education which we must regard as the great conservator of Protestant liberty.

The perils attending a large increase in the number of our Church members should not be overlooked. We must not relax discipline and sacrifice spirituality for mere worldly influence and numerical strength. To avoid these dangers we suggest that special instruction be given to our probationers in the doctrines and economy of our Church. A wise pastoral oversight in this direction will be of great advantage. Let us cultivate the largest catholicity of spirit toward all who love the Lord Jesus Christ, while at the same time we strengthen our own individuality as a distinct denomination.

As all the members of the body have not the same form nor the same office yet are all permeated by the same vital influence, so may every branch of the Christian Church fulfill its own mission while keeping "the unity of the Spirit in the bonds of peace."

Finally, brethren, farewell. May the God of peace give us all consolation in the faith of our Lord Jesus Christ, and when the next session of the General Conference occurs in the hundredth year of American Independence, may still greater triumphs be reaped for the cause of Christianity through the instrumentality of our Church. Amen.

R. NELSON, A. WEBSTER,  
F. S. HOYT, L. F. MORGAN,  
J. H. WYTHE, S. ALLEN,  
Committee.

Resolved, That the Committee on Revisals be instructed to inquire into the expediency of introducing the following into the Discipline as a section on the Temperance Reform, to constitute section 9, page 37.

## THE TEMPERANCE REFORM.

We regard the common use of intoxicants as the bane and burden of civilized communities. Among even Christian nations they are a prolific source of evil of every description, attacking the public welfare at every point. In our own land the manufacture and sale of alcoholic beverages involve an enormous waste of the fruits of national industry, and cause nearly all the abject want and pauperism known among us. The general use creates a soil in which vice, crime, and disorder of every sort grow rank.

The drinking habits of the people are destructive of public and private virtue, safety, and prosperity, and hostile to human happiness in all its forms, both in this life and that which is to come. This hideous vice stands before us as the representative and embodiment of all wrong and ruin, the great obstacle in the way of the Church, and of the salvation of souls.

Our deliberate judgment is that to engage in the

manufacture and sale of intoxicants intended to be used as a beverage is immoral, and that even the occasional needless use of them is unwise and to be avoided, being unsafe to him who indulges in them, and dangerous as an example to others.

While we thus recognize the drinking habits of the people as the direct antagonist of the Gospel, we also recognize the Temperance Reform as an essential part of the true work of the Church of God. Every Quarterly Conference shall therefore appoint a Standing Committee, consisting of three or more members, the preacher in charge being chairman *ex officio*, to be called the Committee on Temperance Reform. It shall be the duty of this Committee, wherever practicable,

1. To provide from time to time for the delivery of sermons and addresses on the subject of Temperance, both in the Sunday-school and the public congregation, and also by means of the press to disseminate, as widely as possible, solid information in regard to the evils which we deplore.

2. To organize in each Church and Sunday-school a Temperance Society, and labor to secure, by pledge or otherwise, an avowed adherence of the whole community to the principles and practice of total abstinence, and enlist them in the active work of reform.

3. To report their action to the Quarterly Conference, to which body they shall be amenable.

4. To co-operate with others in all right measures for the suppression of the traffic in intoxicating drinks, and for the furtherance of the general cause.

5. In our foreign mission fields, where opium and other drugs are employed for purposes of intoxication, no professed convert shall be received on probation, or retained in Church membership, while addicted to any vicious indulgence of the articles indicated.

## SECTION III.

## CLASSES AND CLASS-MEETINGS.

Question 1. What is the design of the organization of classes, and the appointment of leaders?

Answer 1. To establish a system of pastoral oversight that shall effectively reach every member of the Church.

2. To establish and keep up a meeting for social and religious worship, for instruction, encouragement, and admonition, that shall be a profitable means of grace to our people.

3. To carry out, unless other measures be adopted, a financial plan for the raising of moneys.

Question 2. What is the primary object of distributing the members of the Church into classes?

Answer. To secure the pastoral oversight made necessary by our itinerant economy.

Question 3. How shall we endeavor to secure this?

2. A report of the condition of his class may be presented by the leader at each meeting of the Quarterly Conference.

3. Let each leader be careful to inquire how every soul of his class prospers; not only how each person observes the outward rules, but how he grows in the knowledge and love of God.

4. Let the leaders converse with those who have the charge of their circuits and stations frequently and freely.

Question 4. What shall be done to render our class-meetings more interesting and profitable?

Answer 1. Remove improper leaders.

2. See that all the leaders be not only men of sound judgment, but men truly devoted to God.

3. In the arrangement of class-meetings two or more classes may meet together, and be carried on according to such plan as shall be agreed upon by the leaders in concurrence with the preacher in charge.

4. Let care be observed that they do not fall into formality through the use of a uniform method. Let speaking be voluntary or the exercises conversational, the leader taking such measures as may best assist in making the services fresh, spiritual, and of permanent religious profit.

5. Let the leaders be directed to such a course of reading and study as shall best qualify them for their work; especially let such books be recommended as will tend to increase their knowledge of the Scriptures, and make them familiar with those passages best adapted to Christian edification. Whenever practicable, let the preachers examine the leaders in the studies recommended.

Respectfully submitted.

C. NUTT, Secretary. D. CURRY, Chairman.

## COMMITTEE ON EDUCATION.

The following Report No. I of the Committee on Education was unanimously adopted by a rising vote:—

The Committee on Education, having carefully considered that portion of the Bishops' address that relates to the Common Schools, would report as follows, namely:—

Whereas, we have always, as a Church, accepted the work of education as a duty enjoined by our commission "to teach all nations;"

Whereas, the system of Common Schools is an indispensable safeguard to republican institutions; and,

Whereas, the combined and persistent assaults of the Romanists and others endanger the very existence of our Common Schools; therefore,

Resolved, 1. That we will co-operate in every effort which is fitted to make our Common Schools more efficient and permanent.

2. That it is our firm conviction that, to divide the common school funds among religious denominations for educational purposes is wrong in principle, and hostile to our free institutions and the cause of education.

3. That we will resist all means which may be employed to exclude from the Common Schools the Bible, which is the chart of our liberties, and the inspiration of our civilization.



## REPORT OF COMMITTEE ON STATE OF THE CHURCH.

The Committee on the State of the Church to whom were referred sundry petitions, memorials, and resolutions respecting our relations with the Methodist Episcopal Church, South, respectfully reports:—

We believe that very generally there has hitherto existed among our people, a disposition of good-will and Christian paternity toward the Methodist Episcopal Church, South. This disposition and purpose we still hold and maintain. In whatever degree of success in preaching the Gospel, edifying believers, and saving souls God has given to that Church we devoutly rejoice; and we will continue to pray for the prosperity and success of the labors of our brethren of that Church, and for its increase in all spiritual and temporal good; and in all our labors, in proximity to the local churches and societies of that body, we desire to maintain with them relations of Christian good-will.

Respecting whatever intercourse there has been between us and them since the beginning of the separate existence of the Methodist Episcopal Church, South, we do not propose to say anything at this time. We are content to let past events go into history or be forgotten as the case may be; and recognizing that Church and its people as a portion of the great Christian and Methodist family, we wish them abundant success in their efforts to promote the cause of Christ and his Gospel.

Within the parts of the country in which the Methodist Episcopal Church, South, has nearly all its membership and institutions, to wit, all the States formerly known as slave States, except Maryland and Delaware, over 300,000 of our members reside with their houses of worship, institutions of learning, and other Church arrangements.

Our Church is as really settled in that region as in any part of the land; and every consideration of good faith to our own people, and of regard to the integrity of our Church, and especially of the unmistakable evidences of the favor of God toward our efforts there, forbids the thought of relaxing our labors in that part of our work. We must therefore continue to occupy that part of the country in perpetuity; and we have need to strengthen and re-inforce our work in it as God shall give us the means and the opportunities. But in all this we desire to avoid all unfriendly rivalries with our brethren of the Church South. There is abundant room for both us and them, and God may use both of these churches for the promotion of His cause in those parts.

To place ourselves in the truly fraternal relations toward our Southern brethren, which the sentiments of our people demand, and to prepare the way for the opening of formal fraternity with them, be it hereby

*Resolved*, That this General Conference will appoint a delegation, consisting of two ministers and one layman, to convey our fraternal greetings to the General Conference of the Methodist Episcopal Church, South, at its next ensuing session.

## CHURCH PROPERTY IN THE SOUTH.

Your Committee have also investigated the subject of Church property in dispute between the Methodist Episcopal Church and the Methodist Episcopal Church, South; and believing that no general rule can be prescribed in advance that will apply with justice in all cases, we therefore recommend the following action by the General Conference:—

*Resolved*, 1. That where conflicting claims exist to the same Church property, we advise that they be adjusted as speedily as possible, by negotiation, compromise, or arbitration by the parties more immediately interested, upon the principles of equity and Christian charity.

*Resolved*, 2. That the General Conference appoint a Board of three Commissioners to meet a similar Board to be appointed by the General Conference of the Methodist Episcopal Church, South, who shall agree upon some uniform principles or plan of adjustment.

D. CURRY, Chairman.

C. NUTT, Secretary.

## REPORT OF THE COMMITTEE ON TEMPERANCE.

Believing, as we do, that the Church of Christ represents and embodies the only true principles of individual and national reform, it is our settled conviction that we must rely mainly for the success of the Temperance cause on her leadership and co-operation.

From the very first our Church has been bold and emphatic in her utterances and measures against the evils of intemperance.

She has waged an uncompromising and vigorous war against this, the dire foe of humanity and Christian civilization. She has clearly defined her position, unqualifiedly condemning both the sale and use of intoxicating drinks as a beverage. While we recognize this historic fact as of special significance, it is, nevertheless, true that the work of death has not yet ceased. Intemperance still continues with unabated fury, spreading its desolating influences like the dark wing of a tempest over Christian and heathen lands.

It is, however, an occasion of rejoicing that the outlook is now more hopeful. Public sentiment is being aroused and directed in the right channel. In the influences that centralize in and around our National Congress, there has been a marked change for the better. It is not now, as formerly, deemed an essential part of the courtesies of social life to proffer the wine-glass, or other liquors. A higher Christian sentiment is gaining ascendancy. We hail this as the dawn of a new era in the temperance reform.

We may here note another feature or fact that gives promise of more definite and beneficial results. The State is waking up to the magnitude of the interests involved, and is beginning to comprehend the necessi-

ties of the case. Civil legislation, wise and heroic, is tightening its hold on the monster intemperance, and aiming a death-blow at the very seat of its vitality. We believe the temperance law recently enacted in Illinois and some of the other States will prove no doubtful experiment, but will rather demonstrate the expediency of such a statutory provision, and is a harbinger of the complete and ultimate triumph of the temperance cause. God speed the day!

Let not the Church falter in view of the approaching crisis, but let her gird on her armor anew for the battle. Now is the time for action—action earnest, persistent, well directed.

While we are prepared to re-affirm our former views and commitments on this question, we believe we ought, if possible, as a Church, to take more advanced ground in enunciating a more elevated and comprehensive platform of principle, and in clearly, boldly marking out the lines of policy to be pursued.

We therefore recommend for adoption the following:—

*Resolved*, 1. That we are more than ever convinced of the absolute need of total legal prohibition as a condition of the removal and cure of the evils of intemperance; and we here pledge our utmost endeavors to inaugurate so wise and salutary a dispensation.

2. That while we can never be satisfied with anything less than the entire destruction of the liquor traffic, yet we can but regard as a step toward that end the enactment of laws making this vast system of iniquity responsible for the losses and woes which have been so recklessly inflicted upon a long-suffering and too patient people.

3. That we not only regard the manufacture, sale, or the using of intoxicating drinks, as a beverage, morally wrong, but we also most earnestly protest against our members giving any countenance to the liquor traffic by signing petitions for license, by voting to grant licenses, by renting property for such purposes, or by directly helping in any other way to promote intemperance. Any one thus acting is guilty of unchristian conduct, and is subject to disciplinary action.

4. That we should make special effort to secure the nomination and election to office of strictly temperance men.

5. That we recommend the use of unfermented wine on our sacramental occasions.

Respectfully submitted. WM. BRUSH, Chairman.

## No. VII.

The Committee on the State of the Church, having considered the memorial of the "National Local Preachers' Association" respecting District Conferences, and approving in their chief parts the suggestions therein contained, submit the following recommendations:

After section 2, chapter ii, Part I, following page 55 of the Discipline, insert a new section as follows:

## SECTION III.—THE DISTRICT CONFERENCES.

*Question 1.* Of whom shall the District Conferences be composed?

*Answer.* Of all the traveling and local preachers and the exhorters and district stewards and Sunday-school Superintendents in the district. But if there should be more than one Sunday-school Superintendent in any circuit or station, the Quarterly Conference shall designate one of them for this service.

*Question 2.* How often shall the District Conference meet?

*Answer.* Twice, each year, at such time and place as the Presiding Elder shall designate for the first meeting after the adoption of this plan by any district, but the District Conference shall at each meeting fix the place for its next meeting, the time to be fixed by the Presiding Elder. The first District Conference for the year shall be held in the early part of it; the second near the close.

*Question 3.* Who shall preside in the District Conference?

*Answer.* The Presiding Elder. In his absence the District Conference shall choose its own President by ballot from among the traveling Elders.

*Question 4.* How shall the minutes of the District Conference be kept?

*Answer.* By a Secretary chosen by the Conference. The minutes shall be carefully recorded in a book provided for the purpose, and kept by the Secretary for future use or reference.

*Question 5.* What shall be the regular business of the District Conference?

*Answer 1.* To take the general oversight of all the temporal and spiritual affairs of the district, subject to the provisions of the Discipline.

2. To take cognizance of all the local preachers and exhorters in the district, and to inquire respecting the gifts, labors, and usefulness of each by name, and to arrange a plan of appointments for each for the ensuing half year.

3. To hear complaints against local preachers, to try, suspend, deprive of ministerial office and credentials, expel or acquit any local preacher against whom charges may be preferred. (See Discipline, Part II, chapter ii, section 19, page 110.)

4. To license local preachers, and to recommend to the Annual Conference local preachers as suitable candidates for deacon or elder's orders, and for admission on trial in the traveling connection. *Provided* that no person shall be licensed to preach, nor recommended for orders, nor for admission in the traveling connection, without the recommendation of the Quarterly Conference, or of the stewards and leaders' meeting of the circuit or station of which he is a member; and in all cases the candidates shall first pass a satisfactory examination in doctrine and discipline.

5. To inquire whether all the collections for the benev-

olent institutions of the Church as recognized by the Discipline are properly attended to, in all the circuits and stations, and to adopt suitable measures for promoting their success.

6. To inquire into the condition of the Sunday-schools in the district, and to adopt suitable measures for insuring their success.

7. To inquire respecting opportunities for missionary and Church extension enterprises within the district, and to take measures for the occupation of any neglected portions of its territories by mission Sunday-schools and appointments for public worship.

8. To provide for appropriate religious exercises during its sessions for the mutual benefit of those attending upon them.

9. The District Stewards shall, at that place, and at or near the time of the first District Conference for the year, make their estimate for the support of the Presiding Elder, as provided in Part VI, chapter i, section 2, page 268, of the Discipline.

*NOTE.*—The provisions of this section shall be of force and binding only in those districts in which the Quarterly Conferences of a majority of the circuits and stations shall have approved it, by asking the Presiding Elder to convene the District Conference, as herein provided. In those districts in which District Conferences shall be held, the powers in section 4 of Part II, given to the District Conferences, shall not be exercised by the Quarterly Conferences. In all other cases their powers shall remain as heretofore provided.

D. CURRY, Chairman.

## HO, FOR CONFERENCE.

[From our East Maine Correspondent.]

Not an unimportant journey this going to Conference, nor item in the history of the Church. The cost may be a trifle, the time short, but the pleasure is positively great, and the excitement tremendous. It is under pressure perfectly high. Heartily tired by extra calls, closing speeches, hard hand-shaking, and other extras; both ears filled with good-bys, pitched in, tumbled in, and thrown in every way; for like the "joyous Alps," every head has now found a tongue that echoes back the last words of the man of God.

Are there warmer hearts beneath the sun than these, "gathering from far and from near." A stronger band than the itinerant band or force, than that which annually comes together to report, and go out again to hard toil in the vineyard of the Lord? Does the sun shine upon a nobler set of men, or God bless a class more self-sacrificing, contented, and joyous?

But I was leaving for Conference and forgot myself, thinking of my brethren, and the good time they were having in starting. First, a short stage route, far down East isn't all railroads yet, and where the track is laid the cars do not yet accommodate "night" passengers for the "early boat." At two o'clock a hurried lunch, that is if up in time to eat it; and, yes, blissful hour, I am at last on my way to Conference.

Domino 8—a precious stone, soon joins company, and going to Conference now seems to be a living reality. At the boat landing, and every landing up the river we look for straight men in black cloth, with handsome faces, full of Conference; you can't mistake them, earnest souls! Where will they be another year? Don't trouble them with that question yet, for their half puzzled brains, full of questioning thought upon that very subject, will not allow them to "speak their minds freely." Doubtful certainty, that is all; quite sure but mustn't say so.

## THE BISHOP IS ON BOARD!

The Bishop is on board; went the rounds of the clerical circle, in a low voice, but loud enough to be understood. Live Bishops we have seen before, but this was a new one, just made, right from the mill. To see him was the next move. We saw, were pleased, and now we love him.

Could a trip be tiresome with a Bishop, two General Conference delegates, two Presiding Elders, and lots of brethren, and sisters too? To any but a real dyspeptic, it was a feast of good things, well enjoyed.

## BANGOR

Is a live place, up to the time. This time too square on the time for our personal convenience. The cars left four minutes before the boat reached the wharf, the very train we wanted to take; not another until 5 o'clock. Five and one half-hours on our hands! Candidates for examination, and part of the Committees to examine them. All anxious, good-natured, but restless. Long hours will end, and vexations cease. Five o'clock came at last, and Orono had that night the honor of our presence, and we the pleasure of their hospitality.

## EAST MAINE ANNUAL CONFERENCE.

The twenty-fifth session of this Conference commenced at Orono, June 12, Bishop E. G. Andrews presiding. The customary sacramental service was observed, in the spirit of love, and conscious presence of God.

After calling the roll of Conference, B. S. Arey was re-elected Secretary, with the privilege of nominating Assistant



C. Stone was subsequently called to the Assistant's chair. W. W. Marsh, Recording Secretary.

The following Standing Committees were appointed: —  
Public Worship — H. W. Bolton, G. Pratt.  
Education — C. Stone, J. W. H. Cromwell, S. C. Elliott, B. B. Byrne, C. Fernald, L. D. Wardwell, A. Church, and J. H. Nickerson.

Stewards — S. H. Beale, L. L. Hanscom, N. Whitney.  
Claims and Claimants — A. Church, O. R. Wilson, J. N. Marsh, B. A. Strout, T. Martin, and J. Higgins.

Bible Cause — P. Higgins, H. P. Blood, Wm. Reed.  
Church Literature — J. A. Morelen, C. B. Besse, and H. Raggles, A. Prince, J. Westworth, and A. Ulmer.

Benevolent Operations — L. D. Wardwell, B. F. Stinson, and M. D. Mathews.

State of the Country — J. W. Day, C. H. Bray, and S. Wentworth.

Leaving the Ministry — W. W. Marsh, T. B. Tupper, and L. H. Bean.

Temperance — A. S. Townsend, W. L. Brown, D. D. Brown, C. E. Springer.

Sunday-schools — G. G. Winslow, S. S. Gross, and W. B. Fenlason.

Statistics and Publications of Minutes — L. D. Wardwell, C. A. Plumer, C. Woods, W. L. Brown, L. Dearth, and C. Baker.

Memoirs — E. W. Fowler, B. Mitchell, and W. L. Brown.  
Church Extension — E. Davies, H. P. Blood, and N. Webb.  
State of Work — W. T. Jewell, O. R. Wilson, J. King, and A. Yates.

Use of Tobacco — J. Bean, G. R. Palmer, and S. S. Gross.  
Freedman's Aid — C. L. Haskell, D. P. Thompson, and J. H. Bennett.

Observance of the Sabbath — R. S. Dixon, J. H. Beale, and W. J. Dodge.

Missions — E. A. Helmershausen, C. B. Dunn, and G. Pratt.  
A draft was ordered on the Chartered Fund for \$35.

L. D. Wardwell was appointed cashier of the Conference.

The character of the Supernumerary, the Supernumerary, and effective Elders passed. Oran Strout, deceased. Abner S. Townsend was elected to Elder's orders.

Dr. Rust was introduced to the Conference, and so was A. W. Pottle, of the Maine Conference. A. S. Weed, agent for the HERALD, is also here. In fact, it is claimed by some that he belongs to this Conference.

A few changes were made in the members of the Committees.

A Committee was raised, consisting of S. H. Beale, A. Prince, and C. F. Allen, to revise the list of Standing Committees, and nominate for the ensuing year.

Notices given, the Conference joined in singing —  
"O for a closer walk with God,"

followed by a prayer by Bro. Crawford, and dismissed with the benediction by the Bishop.

Preaching this afternoon by Bro. Wm. Eldridge, a brother from England.

Missionary Sermon in the evening by C. F. Allen.

#### THURSDAY, JUNE 13.

Social meeting from 8 to 9 o'clock, conducted by S. H. Beale. The Bishop then took the chair. The roll was called, and records approved.

Brethren Magee and Trafton were introduced. Also, Rev. Mr. Small, delegate from the Free Baptist Penobscot Yearly Meeting, who subsequently presented the fraternal greetings of that body, and addressed the Conference.

J. A. L. Rich, W. H. Williams, C. E. Libbey, J. P. Simon-ton, and C. E. Knowlton were continued on trial.

C. B. Besse, Josiah Bean, and John Bennett were advanced to deacons of the second year.

J. H. Beale and B. C. Blackwood continued in class of first year.

Communications from D. Cox and E. F. Hinks read, and their relation continued.

Committee on Freedmen's Aid reported, and Dr. Rust addressed the Conference.

C. F. Allen, President of the State Agricultural College, invited the Conference to visit their grounds at the close of the afternoon service, which was accepted, and at 4 o'clock went and spent an agreeable hour, seeing and being seen.

Not being pressed with business, the Bishop suggested a season of prayer for the general work; and a half hour was spent in this most appropriate manner. It was closed by an earnest exhortation from the Bishop. These fervent prayer-meetings in the midst of business-meetings must have their influence; no less business, but more fervor and religious strength; less debate, more communion.

Rev. C. D. Pillsbury, once a member of this Conference, was introduced. It gave us joy to see his face again among us.

At 2 o'clock, P. M., Rev. Mark Trafton preached, and followed the sermon with some reminiscences of the past, he having been stationed here forty years ago. The present, compared with the past, appeared to him like a dream; and well it may, for the rough places are smooth, and the wilderness has been made like the garden of the Lord.

E. R. Thorndike preached in the evening.

#### FRIDAY, JUNE 14.

Devotional exercises and social services under the direction of Father Bray.

At 9 o'clock business was resumed.

Revs. E. Robinson, of the Maine Conference, W. P. Ray, of New England, and Dr. T. M. Eddy, were introduced.

Two places invited the Conference. Its next session will be held at Damariscotta.

Report of the Book Room laid before the Conference.

Wm. B. Eldridge and Walter Farr, local deacons, were recommended for and elected to Elder's orders.

Moses D. Miller, W. B. Eldridge, Elisha Skinner, Shubal M. Dunton, Moses G. Prescott, Merritt C. Beale, Theodore Gerrish, A. J. Lockhart, Walter Farr, F. A. Bragdon, and David H. Tribou were admitted on trial.

John Morse, J. W. H. Cromwell, H. H. Clark, S. L. Hanscom,

and C. H. Bray were called to the altar, addressed by the Bishop, asked the usual disciplinary questions, admitted into full connection, and elected to Elder's orders.

George A. Crawford was elected to Elder's orders, and relation continued.

J. N. Marsh was granted a supernumerary relation without an appointment.

Rufus Day was granted the same relation with an appointment.

Committee on Leaving the Ministry reported.

At 2 P. M., Sunday-school anniversary.

### Our Book Table.

#### LITERARY.

LITERATURE AND LIFE, by Edwin Whipple (Osgood & Co.), is a reprint of an old volume, with additions. Noticeably among these essays is his "Charles Dickens," a work of love well wrought out, first spoken in 1844, when both he and Dickens were young. "Use and Misuse of Words," is an acute essay. Wordsworth is treated affectionately. The volume is as well worth rereading, as it is republishing.

FRENCH AND ITALIAN JOURNEYS, by Nathaniel Hawthorne. Osgood & Co. Hawthorne was as exact an observer as he was an imaginative dreamer. The two came together in him. He knew every plant and stone as plant and stone, and yet as creatures of the imagination. This gift gave him a Rembrandt daguerrian exactness, with a Rembrandt depth of gloom and genius. These travels are as minute as a guide-book, yet shot through with rare gleams of thought and fancy. He defends Powers' "Webster," so much abused in Boston. He makes Italy a country you know as an old friend; dull, at times, as all old friends are, but bright oftener, and pleasant to have round any time. Whoever would live, or live over again these favorite lands, should possess himself of these journals.

BALLADS OF GOOD DEEDS, by Henry Abbey (Appletons), puts pleasant stories into pleasant rhymes. "The Drawbridge Keeper" is known to fame already; the man who let his little boy fall into the drawbridge and perish, rather than let a train go over. Others are equally neatly told. In these days of fustian and sensationalism, such a quiet bit of honest talk is very delightful. It doeth good as a medicine.

IN CAMP AND FIELD, by B. F. Taylor. Appletons. This is a review of soldier life, chiefly on Mission Ridge and Lookout Mountain, though it ranges o'er all that life in camp, being bits of letters sent home from the war. It is a lively reminiscence, and will be a pleasant memorial to all the "Boys in Blue," and the friends of those who hear the alarm no longer.

EDUCATIONAL YEAR-BOOK FOR 1872 (A. S. Barnes & Co.), gives a good summary of the educational work at home and abroad. It is a valuable compilation. "The Peabody Fund," of which so much has been said, consisted of \$2,000,000, with \$1,484,000 in Mississippi and Florida bonds, of no present, and probably of no future value. This gives \$110,000 a year, and is given for permanent free schools. The fund is smaller than was supposed, and the effects not as large. Why was the American Missionary Association inserted, and the Methodist Freedman's Aid Society left out? The latter is doing no little for education in the South. It puts in two Catholic schools, also, which is worse yet. So should it have noticed the schools and colleges of each State. They have vastly more to do with education than these it dwells upon, normal and other. Let it be a year-book that is a year-book hereafter.

CLOUD PICTURES, by Frances H. Underwood (Lee & Shepard), is a tale of mystery and mysticism. "The Exile of Von Adelstine's Soul," with two short tales added. It is forcibly drawn, and will make you shiver, if you are young in novel-reading, and devour it late at night.

PUBLIC AND PARLOR READINGS, Humorous and Miscellaneous, collected by Lewis B. Monroe (Lee & Shepard), are good selections of prose and verse, that are up with the times. Every seminary and high school would do well to send for specimen copies. They are very popular with growing up boys and girls.

LEGENDS OF THE PATRIARCHS AND PROPHETS, by S. Baring-Gould. Holt & Williams. This is a very interesting apocrypha. It picks up stories about Adam and Abraham, Moses and Solomon, with smaller ones about David, Ishmael, etc. They are authentic as stories; that is, they are actual legends once existing somewhere. One can better appreciate the Bible in its grand simplicity of truth, after reading this melange of horrible nonsense. It is well worth reading as a curiosity of barbaric literature, the debris of faith. Why does not Dr. Freeman Clarke quote it, to show from what Christianity and Judaism came, instead of what it fell to? It is the ruins of faith, not the germs.

#### SERMONS.

THE LIFE THAT NOW IS. Sermons by Robert Collyer. Boston: Horace B. Fuller. The two men in America that best catch the habit of a Christian, and yet reject essential Christianity, are Theodore Tilton and Robert Collyer. They have genial natures, and orthodox training. These help them to use the phrases of orthodoxy without its meaning or power. Thus the dedication of this work is to Dr. Furness, "whose life is hid with Christ in God," a quotation that in its application, as intended or received, least expresses the mind of the Apostle and his Dictator, the Holy Ghost. Through the book runs the same subtle mingling of words of faith with the spirit of un-faith. Nowhere is the Christian system presented; everywhere it is assumed, and assumed after a naturalistic likeness and image. This makes it both delicious and dangerous. It is the forbidden fruit, "good for food, and that was pleasant to the eyes, and a tree to be desired to make one wise," yet sure to make the eater fall. Poetry and sunniness of nature are Mr. Collyer's. He has an eye that sees the life within nature, not in its scientific, but emotional forms. He can "add a perfume to the violet," without making it appear "ridiculous excess." He is a delightful describer of the natural life, warm, genial, fanciful. These talks are of this rare sort, sweeter than honey and

the honeycomb. "Patience," "Trust," "The Two Harvests," "Vine and Branches," are among his topics, all set forth without the limitation that makes them potent, but with a charm that makes them winning. The Father is all; Christ of little account. No salvation by blood, but by God's good nature; no holiness by grace, but "by helpfulness;" in a word, no power. We read, and we regret; such talent wrapped in such a napkin. O that it were unwrapped! O that the stringency of Gospel truth, firm and set, could backbone this genius! His Methodist consciousness often glows through his pen. He returns to it, and lingers round it.

"And drags at each remove a lengthening chain."

His sermons are charming talks, but without power to charm away sin. They leave the reader as his sect have to leave their hearers, according to his own story, thus told: "Why don't you make an effort and put your passion down, once for all? A good friend of mine, a preacher, said to one of these poor sinners. 'Doctor,' he replied, 'I've tried more and harder, I believe, than you need try twenty times over, and am nothing but an old sinner still.' Alas, that that doctor, and this, could not point him to the Lamb of God, and say, 'Believe and enter into rest!' They leave their hearers 'old sinners still,' because they tell them to 'make an effort and put down their passions.' Read these discourses, and pray that their genial and brilliant author may not only speak the words of truth, but in the demonstration of the Spirit. Then will he recast his words, eliminating this weakness, and making them not only discourse on the life that now is, but also that which is to come — a life of Christ, in Christ, and unto Christ.

#### MISCELLANEOUS.

STUDIES IN POETRY AND PHILOSOPHY. By J. C. Shairp, Principal of the United College of St. Salvador and St. Leonard, St. Andrews; author of "Culture and Religion." Hurd & Houghton, New York: The Riverside Press, Cambridge. Principal Shairp's previous work has prepared readers to like this new book, which is in the same general line of thought. He has given his book a modest title; really it is a discriminating and hearty criticism of the life and genius of Wordsworth, Coleridge, and Keble. He takes each of these centres of English thought and expression, analyzes their work, and determines the influence which they had, and still have on English literature. Mr. Shairp's life has been spent with these men, or their immediate friends and disciples, so that his sketches have a strong personal interest, and will give pleasure to all those who enjoy browsing in literary pastures. The strong sense of this Scotch writer is admirably coupled with a refinement of feeling and quickness of sympathy, so that his books are enjoyable by all intelligent readers, and are not the product of a narrow school of thought with a narrow range of interest.

THE FOOTPRINTS OF ROGER WILLIAMS, by Rev. Z. A. Mudge. Carlton & Lanahan. This is one of the author's best contributions to our biographical literature. Rev. Mr. Mudge is a faithful student, and makes ample examination of the matter before he puts his pen to paper. Roger Williams was a student at Charter House, where John Wesley also studied. He entered Pembroke College, the college of Ridley and John Rogers, the martyrs, and of Whitgift, Archbishop of Canterbury. It was a small college, but a favorite for ministers' education. He came to the colony a youth, and was a marked man from the start. He got entangled with Winthrop and the authorities on too great stringency, rather than too much catholicity, for which he afterwards became famous. He refused to commune with Winthrop and others because they still clung to the Church of England. He also declared the land titles from the King to be invalid, the Indians alone having power to grant them. Yet he made two voyages to England, to protect by charter his colony from being absorbed by Massachusetts and Connecticut — an event which ought to have happened 200 years ago, and ought to happen to-day. He was banished in 1636, wandered in the woods six weeks, reached Massachusetts' cabin, and Seekonk, on the east side of the Narragansett, in six weeks, was warned off that side by the Plymouth brethren, and dropped in his canoe down the bay till he rounded India Point, on the west side, and located in Providence. His colony was based on soul liberty, and woman equality. They had spoken in the Salem church; they voted in the Providence. How he labored in word and doctrine till 84 years old, is here well set forth. He was a pacificator of the Indians. He was immersed in 1639, three years after leaving Salem. So his conversion to that view was not early. Soon afterwards he left the Church altogether, declaring there was not, and could not be a visible Church until Christ came, as the only Church must be apostolic, and that Church had become apostate in the Roman and Anglican form. The book is very interesting, and should be read by every Baptist and Rhode Islander.

HARPER'S WEEKLY, BAZAR, and MONTHLY, for 1871, bound, are the only pictorials, save *The Aldine*, worthy of that name, published in America. They are as full of variety as of beauty. No monthly has so many articles everybody loves to read; no weekly has so many pictures everybody loves to see. The latter is grandly strong in its defense of Protestantism and of Grant. It is a great boon to the President, such an ally. The books are worthy of a place in every library, and are as fresh a year old as when first issued. Every family man should have the *Weekly* on his table, and every one that has them should get them bound. The *Bazar* is popular with ladies, and this popularity is a strong argument against woman's rights.

*The Aldine* for May may be called a Longfellow number. It begins with a full-page engraving, illustrating lines in his "Building of the Ship," with father, daughter, and lover, in proper positions of pipe and pleasure. It ends with an engraving of "Wayside Inn," from Prang's chromo by Hill. Between are two superb pictures of Longfellow's house and library. Besides this, a very fine picture of the Adirondacks, and several minor pictures, which would be major anywhere else. It is a superb work of American art, with varied and valuable contributions. Everybody who can, should invest five dollars in this art journal. J. Sutton & Co., New York; M. B. H. Smith, 23 Cornhill.







rain. Those who could afford the luxury had in lieu of paper an untanned sheep-skin, oiled. There was but one room, with a rough plank floor, and the fire-place consisted of a few flat stones set up edgewise. The smoke escaped through a hole in the roof, except during a high wind or rain-storm, when it would beat down and nearly suffocate the inmates."

Mrs. Tucker "shuts up" a disagreeable old lady very summarily:—

"On the 19th of June we left Boston for this appointment by stage. We had rather a motley collection of passengers, but on the whole a civil, well-behaved company, with the exception of an old lady, who was exquisitely vain and foolish. She had the remains of an insipid style of beauty; and her vanity was so excessive, that she assumed girlish airs quite out of keeping for an antiquated matron of sixty. Her weight, I should judge, was upwards of two hundred pounds, and her portly person occupied the space allowed for two seats, she only paying for one; yet she made a great fuss when I stepped into the stage with my child in my arms, giving me a most withering look, as she loudly expressed her regrets that she had taken passage on a trip when there were so many passengers, and a baby besides. She was riding for pleasure and the benefit of her health, and she so disliked to be annoyed by a baby in the stage. Her allusions to the number of passengers present, I cared nothing for, but her malicious flings at my innocent babe, were too much for a mother to bear; so I gave her to understand that I was not traveling for pleasure, but from necessity; that the most unpleasant feature of stage-traveling was caused by the impertinence of ill-bred people, who, when journeying for pleasure, and not having the means to procure a private conveyance, were obliged to take a stage to the annoyance of less pretentious passengers, who were not educated up to the point of appreciating *shabby gentility*. My remarks were evidently highly relished by the passengers, and the old lady for the rest of the journey preserved quite a dignified silence."

She meets with a primitive Christian:—

"A curious instance of fanaticism occurred in this place, just before we resided there, which occasioned much comment and considerable amusement. A man, very respectably connected and a Baptist by persuasion, had studied his Bible diligently, and had conceived the idea of imitating, as nearly as possible, the dress and general appearance of the Apostles and ancient Christians. He had read how some of them dressed in sheep-skins and goat-skins, and dwelt in caves and dens of the earth. He accordingly proceeded to carry out his idea by procuring a number of undressed sheep-skins, which he sewed together, with the wool side out and the tails dangling down. One hot summer morning, he dressed himself in this unique garb and walked several miles to meeting, where he made his appearance soon after the morning service commenced, to the great surprise and consternation of the congregation. At noon, the boys and young people were so rude, and his dress so uncomfortably warm, that he thought it best to retreat, and started for home. Here his difficulties began to assume a serious aspect; for his skins, which were but slightly sewed together, began to give way, and one rent after another became so large that he could no longer walk in the road with propriety, so he crawled along behind the fences and walls. A lady told me, that as she was looking out of her window she was surprised and affrighted by seeing this strange figure pass on the other side of the road, not knowing what kind of an animal it was. This unfortunate excursion cured him of trying to imitate the Apostles in dress."

Here is a touching incident, which even itinerants of to-day will appreciate. Mr. Tucker was taken sick, in Marblehead; with very limited resources, and four children, the family were compelled, on the invitation of a relation, in Bristol, R. I., to pack up their few articles of worldly property, and place themselves under the friendly wing, extended for their shelter. Mrs. Tucker says:—

"I felt considerably affected by a little incident which occurred during our ride to that place. A lady in the stage asked one of our children, 'Where do you live, my little dear?' The poor little fellow, after being shifted about so often, was at a loss for an answer, but replied, 'I don't know;' then with artless simplicity looked up to me and asked, 'Ma, where do I live?' I was as much puzzled as the child, but replied, 'You live here in the stage to-day, my boy.' Not feeling satisfied, he again queried, 'Ma, where is our home, haven't we any home?' It is impossible for me to describe the strange sensation which came over me as I realized how homeless we were; but the thought that we might claim a heavenly home soothed and comforted me, and I mentally cast my burden upon the Lord."

And with this we must close, thanking Mr. Tucker for the service he has rendered the Church, and commending him for the affectionate devotion he has shown to the memory of his sainted parents.

#### LABOR AND STRIKES.

During the past week a demonstration has been made by the mechanics of New York, in the shape of a procession, designed to produce an intimidating effect on the minds of their employers. It was proposed to turn out some fifty or a hundred thousand able-bodied men, but the actual number in line scarcely came up to two thousand, and many of these had the appearance of walk-

ing under compulsion. So far, the demonstration proved an entire failure, and excited only the contempt and derision of the very parties it was intended to overawe. But, for our part, we have no desire to share in the feelings of the capitalist; and while we sympathize with, we are very far from approving of the procedure of the mechanics.

The contest, if it must be a contest, between labor and capital, must ever be an unequal one. The man with a million in the bank, so far as his necessities are concerned, may just as well close his shop and puff his Havana by the sea-side as not. But how about the man with nothing in the bank, and half a dozen children to feed and clothe, and perhaps a sick wife and other relatives beside? How long can he afford to lay out of his weekly pay? How long can the slender contributions of his fellow-workman hold out? It is true the "boss" cannot do much without the "hand;" but when it comes to "a strike," the "boss" can fall back on his capital. But must this state of affairs continue, in a nation of free and intelligent citizens? Must there always exist this antagonism? It seems as if it should not be. And yet, scarcely one of the remedies tried or suggested have proved or can prove practical. Labor is a commodity that commands a price in proportion to the demand, precisely like any other marketable article. It has also its grades of value, from the hod-carrier who needs only muscle, to the watch-maker who needs only skill, or the piano-tuner, who needs only an ear for music. We are now keeping within the limits of what may be considered the necessary avocations. The range is great in this line. Subdividing it again, there are grades of value even in hod-carriers. One may carry twice as many bricks as another, and consequently be twice as valuable. Now all a man can justly claim, is what he is worth, and what a man is worth does not depend on the caprice of either himself or his employer, but on the market value of every other saleable commodity.

As a general rule, the best workmen have no difficulty in commanding a market for their labor; it is only poor hands that are employed occasionally, when no better can be had, just precisely as a housekeeper has to do with her butter or sugar. It would be just as unreasonable for a grocer to complain that a customer refuses to buy bad butter at the same price as good, or refuses to purchase it at all when good can be had, as it would be for a poor mechanic to grumble because he doesn't get as much as another who is more skilled. We can only enunciate this foundational doctrine. It is the base work of the whole structure. Clearly understand this, and your position and prospects as a workman may be defined. Be confused here, and you may be embroiled in strikes all your miserable days to no profitable end.

And now one word in regard to strikes. In a free country any man may refuse to work if he pleases. But if he pauperizes himself, he comes either to the work-house, or the penitentiary. Any man may refuse to work, but no man can compel another to desist from work without becoming amenable to the law. If force is the ultimatum of strikes, then strikes are illegal. We believe there are oppressive capitalists, and ill-used workmen, but for the most part, a law governs the relations of both, that the caprice or avarice of neither can affect.

#### BEIRUT.

[Correspondence.]

In another hour I leave this beautiful city, the stronghold of Syrian missions; but before doing so, I am tempted to send you a few lines, to prove to you that distance has not diminished my love for your great Methodist Church, nor admiration for the noble efforts it is ever putting forth in the interest of Christ and fallen humanity. For the last few weeks I have been itinerating, and while doing so occupying the seat of a Methodist Bishop. The circuit, as you may surmise, extended from Jerusalem to Beirut, running south as far as Solomon's pools, east, the Dead Sea, Jordan, and Damascus; north, Beirut and the Lebanon Ranges; west, the coasts of Tyre and Sidon. The seat was an English saddle, bought by the late Bishop Kingsley, in Jerusalem, and used by him as he went the same round three years ago, and presented by him, on reaching Beirut, to his dragoman, Mr. Rolla Floyd, of Jaffa, a prince among his fellows, and whose services as dragoman we were fortunate enough to secure for our northern journey.

Many were the incidents narrated by Mr. Floyd in connection with the Bishop's tour. He spoke of his high admiration for the Bishop, and his tent-mate Dr. Bannister; of the sermons preached by the Bishop at Bethel and at Nazareth; one sermon having special reference to ministers away from home and their congregation; the need of watching, that they might grow

in grace. In the other he gave his views of heaven; the employments and enjoyments of its inhabitants.

Reaching Beirut on a Saturday, early the following week he paid a visit to the Protestant Syrian College. While speaking of this visit, Mrs. Bliss, wife of the president, told me that one day her husband came home, saying a man had been to the college that day. "A man?" she inquired; "have you not many such callers?" "No," he said; "many persons call, but not often a *man*!" That man was Bishop Kingsley. Knowing as you do his interest in the education of young men for the ministry, you can appreciate the remark of Rev. Dr. Bliss, when the Bishop was his visitor. Hearing so much of him on the way, and from friends here, I took an early opportunity of visiting his grave, considering it a privilege to stand by the earthly resting-place of so good and great a man.

So far, our trip has been unusually pleasant, God favoring us at every turn. In Egypt and Palestine, as well as in Syria, the weather was all that could be desired. Our dragoman, Mr. Floyd, uniformly courteous and attentive, generous in making provision for our comfort, while his knowledge of the country, and of the Scriptures, and his hearty interest in the objects which travelers have in visiting the Holy Land, and his skill and energy in managing the native population, made him of great value to us. Then our horses were choice specimens of the Arab breed; splendid walkers, and capital on a canter or gallop.

Should any of you, readers, come this way, and want to have a good time in Palestine or Syria, stop at Jaffa, and ask for the American, Mr. Rolla Floyd, and don't forget the Bishop's saddle.

One thing more: make the tour on cold water principles. More than once have I felt ashamed of my countrymen, who would not be known to drink liquors at home, when abroad, and in this country, use wine and other liquors freely, excusing themselves by saying, the water is bad. It is a mere excuse. Our party while on the continent numbered seven, yet no one found any occasion to use liquors. In Egypt, Palestine, and Syria, we numbered five, still no need of liquors. And what are the results? The testimony of dragoman, muleteers, and others in no way interested, has been, that there must be something in cold water, as they never knew a party make the tour without the use of liquors; yet no party bore the fatigues of the journey so well, could keep in the saddle so long, and make more *detours* in one day's travel, and at the end appear better than the cold water party.

So much for temperance. But the boat is waiting, and I must away.

*The Congregationalist* likes the singing of Methodist preachers, if it dislikes their common-sense modes of legislation learned from the Puritan parishes of their ancestors. Speaking of a demand that ministers shall learn to sing, it says:—

"No one can fail to see the advantage which this would give to the ministers of any Church. Seldom do we find a Methodist preacher who does not sing, and sing well enough to lead at least in the social gatherings of his Church, and this is undoubtedly one secret of the success of our Methodist brethren."

Even so; one of many. When will all the secrets of their success be guessed, and when will they be accepted by our guessing brethren? Singing is one of them; try it on. Itinerary another; try that. But that they are trying very ineffectually, as a train off the track may try to run at express rates. Arminian theology is another; try that. Woman-speaking is another; try that, —

"And if at first you don't succeed,  
Try, try, try again."

*The Index* once in a while preaches a Gospel sermon. It rebukes *The Christian Register* for its indifference to the Christian Amendment Convention, whose officers it declared "are all men of whom we have never heard before. They may be noted in their villages or counties, but they carry no more weight in the country at large, than so many John Does and Richard Roes." It adds its own comments sharply:—

"The Galilean carpenter whom the *Register* is very anxious that the whole world should recognize as 'Lord and Master,' and his little knot of untaught apostles, 'carried no more weight' in their time than these new men of the Christian Amendment movement. But the obscure Galileans have made the whole modern world 'carry' a very heavy 'weight' which some of us are trying to get rid of. These 'men of whom we never heard before' may yet make the *Register* 'carry more weight' than it is likely ever to carry in any other way. Could anything be more superficial than this manner of estimating the force of a new movement? It is not so much the *men it enlists*, as the *ideas it represents*, that give this movement importance. We saw and heard enough at Cincinnati to convince us that the the National Reform Association will sooner or



later carry 'weight' enough to crush the *Register* out of existence, unless the people see better than this sleepy watchman on the towers of Zion; and the men now actively propagating these ideas have character and brain enough to make themselves 'heard of' when the incoherencies of Unitarianism shall be utterly drowned in the war of politico-religious strife. The surest recipe for defeat to the liberal cause is—*despise the enemy!*

That is so, and that is just what the "liberal cause," so called, always does. Nobody so despises its enemies as those self-sufficient advocates of false religions. They pre-eminently despise Christ. How the Methodists were despised, and the Puritans of their day, and the Pilgrim Fathers, and Luther, and every new apostle and Church of Christ. Mr. Alger can hardly get out of an Insane Asylum without showing by this pompous contempt a mind and faith still radically unsound.

**ADULTS IN THE SUNDAY SCHOOL.**—At the beginning Sunday-schools were organized for the benefit of poor, ignorant children. It was soon discovered that much valuable religious instruction might be imparted to these destitute children, in addition to teaching them to read, when it became apparent that other children besides the poor needed the same religious teaching, and thus all classes were brought into the Sunday-school. How natural that the work thus begun and continued, should proceed until it became evident that all might profitably be employed either as teachers or scholars in the Sunday-school. But notwithstanding this progress, it is evident that there is but a small proportion of the people enlisted in this glorious cause. It is estimated that there are six millions of people in the United States who are denominationally connected with the Methodist Church. There are enrolled in our Sunday-schools about a million and a quarter, or in other words, only one in five of our people are connected with our Sunday-schools. The facts thus presented demand the careful consideration of every Christian. Undoubtedly, we may throw out of the account a million and a half who are too young, or infirm, or sick, or caring for the sick, or otherwise excused from attending the Sunday-school, and then we have two millions and a quarter unaccounted for. No one can claim that more than a million more should be excused, and that leaves a million and a quarter who beyond all question ought to be in the Sunday-schools of our Church. Many of these are young people who have attended more or less, and for some reason have dropped away, and are drifting off from the old ways, and incurring danger of fatal shipwreck. Many more are members of the Church who have no good excuse for their non-attendance. They need to study the Word of God, for they have all too little knowledge of its precious truths, and certainly they owe it to the Church, and to the young, and to those who are toiling in this field of labor, that they as Christians should give its all-important interest and institution of the Church the support of their presence, sympathy, and active efforts.

The General Conference which has just closed has given special attention to the cause of Sunday-schools. It has placed at the head of this department a man who stands confessedly at the head of all workers in this branch of Christian effort; a man well known and tried, and under his management there is no reason why the inexcusably absent million and a quarter may not be brought in. It can be done, and it will be done if our ministers and Sunday-school officers, teachers, and scholars will work. Work is the word, and enough of it, with God's blessing, will double the Sunday-school of our Church within the next four years.

**EGLESTON SQUARE.**—The new Methodist Episcopal Chapel at Eggleston Square, erected by the Boston Sunday-school and Missionary Society, is a first-class wooden structure 65 by 42, with slate roof, and built in the Gothic style. The inside is as yet unfinished, though very comfortable seats are provided for temporary use. When properly seated the room will accommodate about five hundred persons, and will be in all respects a very attractive place of worship. The society for whom the chapel was erected has hitherto held its meetings in the dwelling-house of Theodore Castein, in the vicinity of the Square. The society, which is not very numerous as yet, is about to organize, and it has abundant encouragement in the missionary aid rendered it through the Rev. G. P. Wilson in the erection of its chapel to press forward, and it hopes to be at no distant day large in numbers, and correspondingly abundant in strength. The dedicatory service took place on the afternoon of Thursday last, beginning at quarter past 3 o'clock. The service opened with the reading of the ritual address by the Rev. Dr. W. R. Clark, after which a hymn was sung by the congregation. Prayer was offered by the Rev.

S. F. Upham. A portion of Scripture was then read by the Rev. H. Lummis, following which was singing by the congregation. A sermon was then listened to with a great deal of interest, delivered by the Rev. T. H. Eddy, D. D., from Rev. xii. 11, 12. After the close of the sermon, Bishop Haven conducted the dedicatory service. The meeting then closed in the usual form.

Dr. Tourjee, the President of the Society, who is the hardest worked man in this whole city, found time to be present, with his voice and organ and liberal benefactions, which helped the cause along grandly. May God preserve his valuable life, to bless the Church and the world for many years.

In the evening, Rev. I. G. Bidwell, of Worcester, preached with his customary eloquence and power. Collections being taken at both services, the handsome sum of two thousand dollars was realized. We call the attention of our readers to the work of this society—a work of soul-saving, of Church extension, of going out after the people, and providing them with religious privileges; does it not commend itself to every true Christian, to every loyal Methodist? Hereafter we will give more information in regard to what has been done, and is contemplated by this society. It deserves and needs practical sympathy; it means hard work, self-sacrifice, and much money, to glorify God and save souls. Who of all our Church will help this society to build more much needed chapels, and sustain the six centres already chosen?

The members of the Methodist Social Union of Boston gave a reception of welcome and congratulation to Bishop Haven, on the evening of the 11th inst., at Wesleyan Association Hall, a large assemblage of ladies and gentlemen being present. E. H. Dunn, esq., presided; and after the singing of an original hymn, by J. R. Goodwin, esq., and prayer by Rev. Dr. W. F. Warren, the chairman, in a fervid and felicitous address, introduced the new Bishop, who was received with prolonged applause. Bishop Haven briefly returned thanks for the friendly and fraternal greeting, rapidly scanned the leading reforms of the day, and pledged himself to be ever as earnest as of old in these good causes, and assured the assemblage, in the words of Goldsmith, that, in his departure from New England, he should—

"Drag at each remove a lengthening chain."

Dr. W. R. Clark was the next speaker, and at the conclusion of his very happy and impressive remarks, resolutions were adopted, requesting, if possible, the residence of Bishop Haven in this region. An elegant supper in the rooms below, with speeches and sentiments, concluded the very agreeable occasion.

The Fortieth Street Church, Philadelphia, had a good time dedicating their edifice Sabbath before last. Dr. Dashiell, who knows how to raise money "just as easy," was present, and before the Sunday evening closed, had twenty-two thousand dollars, all pledged, and the big debt wiped off. It was a remarkable success, and shows how it can be done when one really sits out to do it. His chief helpers were Mr. Evans, a local preacher of the Church, and very liberal, Rev. Mr. Lucas, a former pastor, Messrs. Cadmus, Hare, Jones, and others, who were liberal above measure. The structure is of stone, comely, and the location is one of the most desirable in that very desirable city. The choice residences of many of its leading men of wealth are near at hand, and a flavor of the country streams like a fragrance from its many gardens. The enterprise will return a hundred fold upon its energetic and liberal friends.

The fifty-first anniversary of Maine Wesleyan Seminary and Female College took place June 4, 5, and 6. Though the weather was cold and wet, the zeal of the noble company who sustain this school was not dampened by such trifles, and the anniversary was after its usual style of excellence.

The examination of the classes evinced the thoroughness with which teachers had labored, and the industry and talent of the students, more by the self-reliant modes of thought and thinking developed, than the amount of technicalities committed to memory.

Gov. Perham spoke the minds of all the examiners, when he said, the school maintains its high reputation well and faithfully, and State Superintendent Johnson said they do their work so thoroughly and honestly here, that they need no supervision. It is work that will last. Every lover of Christian learning could look on the manly and beautiful who graduated, numbering twenty gentlemen and ladies, with sincere pleasure and pride, as a worthy contribution to the cultivated activities of the age.

The music was rich and rare; the declamations and essays very well done, and impressive. The address before the Societies, by Rev. A. J. Church, of Well-

fleet, Mass., and a poetic ramble among words by Rev. W. F. Crafts, of Haverhill, Mass., were well received, and warmly commended. The high and fervent religious tone of the school is the richest recompense its patrons can desire. May this grand old school ever flourish.

**PICTURE OF OUR BISHOPS.**—A first-class engraving of our Bishops will be ready for delivery in about three months. Price \$1.50. It will be sent postage free as a premium for two new subscribers for *ZION'S HERALD*, or four renewals. A new half Volume of the *HERALD* commences with July—a good time for new subscribers to commence. Nothing will be charged for the balance of this month.

The storm of lightning, wind, and rain on the 12th was very destructive of life in the suburbs of Boston. A girl was killed in Lexington, two women in Waltham, and in Acton, Mr. Ball, proprietor of the pencil works in that town. One rather singular freak was performed in one of the villages. A fine apple tree, which had been long in dispute between two neighbors, was struck and shivered into infinitesimal morsels.

The Forty-ninth Annual Conference of the Wesleyan Methodist Church in Canada, commenced in the city of Montreal, on June 5, Rev. W. M. Punshon, in the chair. On the calling of the roll, 180 brethren responded to their names. Among the distinguished visitors, were Rev. Luke H. Wiseman, and Rev. Dr. Milligan, of Edinburgh.

The Convention of the Young Men's Christian Associations just closed in Lowell, was one of the most successful, enjoyable, and profitable ever held. There were representatives from nearly every State in the Union, and from the Provinces. Questions of vital interest were discussed, and the best of all, a truly Christian spirit pervaded and unified the assemblage.

#### PERSONAL.

Miss Sarah E. Smiley has been immersed, disowned Quakerism, and joined the Baptist Church. When will she appear in Dr. Fulton's pulpit?

Rev. Mr. Black is in this city, attending to the wants of the East Tennessee Wesleyan College. He is a good attendant, but wants some to relieve him. May he find such everywhere.

A correspondent informs us that Bishop Andrews made a strong impression upon the East Maine Conference. In a quiet manner, but in a most wonderful degree, secured their love and esteem.

The Rev. Dr. B. K. Peirce has been unanimously elected editor of this journal. It is understood that he has accepted the chair, and will take charge of the paper with the first number of next month.

Prof. Marcy of the Northwestern University, prints scientific and Christian tracts for his Bible classes. It is a good idea. One of them discusses the problem of vital force, and declares it "is power subject to law," and so of course to a lawgiver, who is a personal God.

Rev. James Everett, of the British Wesleyan Conference, who recently died in England, was the originator of the celebrated "Fly Sheets" which produced such a sensation in British Methodism a score or so of years ago. He was also the author of "The Village Blacksmith," and other works. He has not been before the public much since his expulsion from the connection at the period of the "Fly Sheets."

The only son of George L. Brown, esq., died last week, aged eighteen, and was buried from the South Boston Church on Thursday. Many were present, sympathizing with the distinguished artist over his great loss. The youth was very promising, and gave evidence of much of his father's talent. It was far better, however, that he exhibited also his father's faith. May his afflicted parents rejoice as seeing Him who is invisible, both the Master and His youthful disciple.

**THE ARREST OF DR. LANAHAN.**—We learn from the *Christian Advocate*, a more reliable source than the telegraph, further particulars in reference to the arrest of Dr. Lanahan:—

"Dr. Lanahan was arrested by a deputy sheriff, at the instance of Mr. S. J. Goodenough, to make sure his answering to the slander suit pending in the courts, it being assumed that he was about to remove out of the State, and beyond the jurisdiction of the court. The bail was set at \$5,000, which Dr. Lanahan refused to give, though his friends were ready to become his surety, and demanded to be sent to prison. He was accordingly taken to Ludlow-street jail, where he passed the night, and next morning he gave the required bail and went free.



The Register gives three new stories of Father Taylor:—

"Rev. George Osgood writes to us that he heard Father Taylor, at a morning Conference Meeting, speak of his emotions at Jerusalem, when leaving the city by the gate through which Jesus passed when he was twelve years of age. The old man said: 'I lost myself, and was looking into the sand for the track of the child.' Mr. Osgood adds: 'It was characteristic of this pilgrim, not only through Palestine, but through life, to look for the track of Jesus.'"

"Mr. Osgood relates another story, which may be in the Memoir, but not in the portions of it that we have read. At the Rock Hill Church, in Salisbury [Saugus], a drunkard hissed Father Taylor, who stopped instantly, and, pointing to his victim, said: 'There's a red nose in cold water! Don't you hear it hiss?'"

Mrs. Van Cott is laboring in Lawrence. She is thus described in the Chicago correspondence of *The Independent*:—

"Mrs. Van Cott has been holding a series of meetings at Evanston. Probably there are many worse places in which it would have been less of a trial to the natural woman to preach than in this university town and university Church. But she met the ordeal well. Her meetings have been well attended, and accompanied by numerous conversions, largely from among the young people. In personal appearance, Mrs. Van Cott is past middle life, tall and quite stout, with plain but pleasant features, and a profile singularly close to a straight line from forehead to chin. She wears her bonnet in speaking, and her black silk dress has a slight suggestion of a train as she traverses the stand. She is entirely at ease before her audience, and it is hard to credit the story that when she first joined the 'class,' it was with the understanding that she should not be expected to do any talking. Her voice is very strong, but pitched in an unpleasant key, with a peculiar provincialism of accent; and her articulation is quite faulty. She is a wretched Scripture reader, galloping through a chapter in a swinging gait, that disregards alike natural pauses and emphasis. Quite different, however, is her rendering of hymns; into which she displays unusual power, reading them slowly and with dramatic fervor and effect. Her sermons are simply informal, familiar talks, making no pretence to logic or argument. She has much skill in the use of illustrative incidents, from Bible narratives and personal experience, in enforcing her appeals. She is given to stirring Methodist ejaculations, and frequently passes in a prayer of some length in the midst of her discourse. She is fluent, emotional, dramatic, persuasive in delivery; and these advantages as a speaker, joined in an apparently rich spiritual experience of her own, and a consecrated enthusiasm in her work, seem to be the secret of her success. She is a fine singer, and uses this gift with excellent effect in starting familiar and stirring tunes while conducting a prayer-meeting, or laboring with inquirers at the altar. She must have great vitality and endurance, or she could not stand the tension of meetings at all times of day, and sometimes lasting four hours on one stretch. It seems plain that the Lord has fitted her for the work she is doing; but it is by no means so plain that he has fitted her for the work of the regular ministry. She is a revivalist, but not of the class to which Mr. Finney belongs—as remarkably endowed for instructing and building up believers as for arousing and persuading the impenitent to a new life. But we have not so many of her sort, or so little need of them, that we can afford to remit her to bread-making and 'silence,' it seems to me."

#### A GOOD QUESTION AND ANSWER.

Q. How about living in those little places that don't pay enough to live upon?

MR. BEECHER. — Live within your income.

There was a Mr. Bushnell, quite as famous in his way, in Ohio, as Horace Bushnell was in Connecticut, although of different make. He was a man like Paul, insignificant in his presence, small, and weak-eyed, and I believe, now, blind entirely. He was a man who, besides having a heart consecrated to God and humanity, was also fearless, brave, and enterprising. There was a little settlement below Cincinnati, called Cleves. The people there had driven out every minister they had had. The Methodists tried it, and if they cannot stick, you may say it is a tough place. They had to abandon that neighborhood. Bushnell determined that the Gospel should be preached there, and thither he went; and it was a time, too, when it was enough to burn a man to have it known that he was an abolitionist. Bushnell went there and preached, and took no pains to hide the fact in the neighborhood, that he was an abolitionist, although he was so near Kentucky, which was just over the river. He could not get a man in that region who would take him to board. Finally, he found an old cabin that was abandoned by some negroes. He daubed it over with mud, and fixed it up so that it would shelter him. He went into the place, lived in it, cooked for himself, took care of himself, and preached to this people.

At first, they wouldn't go to hear him. He started out after them. He went into the fields and talked with them. He said, "Now I will tell you, you may just as well come to church; if you won't come when I preach, I shall go to you."

They began to admire the man's pluck. "He is a little fellow," they said, "but he is so courageous!" They had threatened him with everything; but they finally began to listen to him. The first man that came was an infidel. He had been made an infidel by the teachings of Christian churches and ministers, that the Bible justified slavery. He was a man of great benevolence and great justice, and he said, "If Chris-

tianity teaches that, I will never be a Christian." When he heard of a minister who denounced slavery, and proved from the Bible that it was unjust, he said, "I want to hear that man." When he found what manner of man he was, he joined himself to the new-comer. He was converted, and became an active Christian man. The result was, that Bushnell very soon gathered up a little church, and they had prayer-meetings and other Christian gatherings in the neighborhood, which soon regenerated it.

Now, I want to know what success Bushnell would have met with if he had put on a broadcloth coat, and had questioned and paltered with the people, saying, "How much salary will you give me?" or if he had asked himself, "Is it my duty to settle down there? I believe that the Word of Christ is the best charter of every Christian minister. 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.' There is nothing that makes salary so fast as not to care for it, and to put your whole life and soul into the work of God's ministry, so that men feel to the bottom of their hearts that there is a man who has got hold of them. No man will starve. I do not mean by that, that there is to be no consideration for the future, but I mean to say that a generous trust in the people, and an earnest devotion to work, will insure a man all the support that he needs."

THE LAW AND THE GOSPEL.—You never saw a woman sewing without a needle. She would come with poor speed if she sewed only with the thread. So, I think, when we're dealing with sinners, we must aye put in the needle of the law first; for the fact is, they are sleeping sound, and they need to be awakened up with something sharp. But when we've got the needle of the law fairly in, we may draw as long a thread as you like of gospel consolation after it. — *Flockhart*.

If you want to be happy, deny yourself for others.

### The Methodist Church.

#### MASSACHUSETTS.

LOWELL.—The Central Methodist Church, Lowell, is enjoying unusual prosperity. Since the first of April, Bro. Dorchester has received about fifty persons on probation, and twenty by letter. The congregations are large, and a deep religious feeling pervades all the public and social services. Sabbath, June 2, was one of the best days ever experienced in the history of that society. Baptism was administered to thirty-seven persons, nearly all of whom were adults, and the exercises were unusually impressive. This society was very much benefited by the labors of Mrs. Van Cott last January. She left behind her impressions and impulses for good which are deep and strong, and seem likely to be lasting.

The Worcester District Sunday-school Convention held its first meeting for the year at Gardner, June 5. An extra train on the Boston, Barre and Gardner Railroad carried up a strong representation of the working Sunday-school force from all the churches in Worcester.

We found a neat Chapel and live Church, and a good representation from the churches on the northern part of the district. The Convention at 9 o'clock commenced its work, with the Hon. George M. Buttrick in the chair. The storm left no chance to roam over the village to view its surroundings. The magic which clusters around new scenery, lost its charm for once, and with a fine congregation, all eager to make and receive suggestions, they entered at once upon the work laid out. The topics discussed were live themes, and to say ministers and laymen (which includes the ladies) engaged earnestly in the discussions, is a good warrant of its complete success.

#### MAINE ITEMS.

The Methodist Church in Vassalboro' is prospering finely under the faithful labors of Rev. C. E. Springer. Last Sabbath fifteen persons were baptized, and admitted to the Church in full membership.

Rev. Mr. Burgess, of the Pine Street Congregational Church, Lewiston, baptized five persons last Sabbath. The parish is reported in a prosperous condition.

At the Adams Street Church, Biddeford, several were baptized last Sabbath.

At Saco, in the Storer Street Church, ten were baptized, and at the Jefferson Street Church, six, and at one of the other churches, fifteen received the same ordinance, and were admitted to full fellowship.

In Hallowell, at the First Baptist Church, eleven persons were received to membership, and at the Free Baptist Church, six were baptized.

The semi-annual sessions of the Grand Division of the Sons of Temperance, was held in Augusta, the 5th inst. Joshua Nye, esq. was chosen President, and H. R. Morell, esq. of Gardiner, Secretary. The reports were most encouraging. Gov. Perham was present, and addressed the meeting in an eloquent and forcible manner. He spoke especially of the importance of taking advantage of every help to further the good cause in the State. The address was high-toned, and in excellent taste, just the speech for a Temperance Governor, his re-election in September is anticipated as sure.

The Reform movement in the State is onward. The result in the County of Kennebec thus far has been to reduce the number of jail commitments from thirteen per month to one, and that one not of the County, but from parts unknown.

On a recent Sabbath at the Pine Street Methodist Church, Portland, five persons received the ordinance of baptism, and six were admitted to full membership. Others are to be received the coming Sabbath. A good religious interest prevails in the parish.

#### VERMONT.

With few exceptions, our ministers are in good health and hope. Rev. J. Sherburne is some improved, but far from his usual vigor.

Several churches have experienced drops of merciful showers. Alburgh, St. Albans, Swanton, Stowe, Morristown, and other places are sharing special favors from the Lord. The people at Stowe have, with their ability, done well for their parsonage in repairs. We need most of all, for practical effect in the enlargement of our work, money to finish, build, and enlarge churches. Because we do actually need several thousands of dollars, we believe the Lord will supply. When our people do their utmost for themselves, we doubt not help from others will come.

Franklin county has just held one of its successful annual Sabbath-school Conventions, at Richford. It showed increase of interest in this great work among the young. D.

#### NEW HAMPSHIRE GLEANINGS.

Rev. C. J. Fowler, son of Hon. O. F. Fowler, is to supply the pulpit for the Methodist Society in Groton for the next three or four months.

The Methodist Society in Lisbon, under the pastorate of Rev. J. H. Brown, have purchased a \$500 organ.

The ladies of Dover, N. H. have petitioned the city authorities to close the liquor establishments. The temperance revival in Maine has driven several retail dealers over into New Hampshire, and the fact is we have several thousand too many already.

Rev. J. W. Adams, of the High Street Methodist Church, Great Falls, delivered the oration in that place, on Decoration Day.

The seventy-second Annual Convention of the Protestant Episcopal Church in the diocese of New Hampshire met in Concord last week. Bishop Niles, and many other eminent men of the denomination in this State were present, and participated in the work of the Convention.

The political cauldron is boiling hot at Concord. A United States Senator is to be selected as a successor to Hon. J. W. Patterson. It would be a great blessing to New Hampshire if our legislators would turn their attention to the temperance question when they get through with their present battle. The same enterprise, grit, and diligence thrown into the temperance fight, that now characterizes this political contest, would shake the whole foundation of the rum traffic in our State, and bring on a temperance reformation. Who is the man that will open the contest in the House, or Senate, and give the question a stirring?

Mrs. Demeritt, of Portsmouth, has left by her will four thousand dollars, in the hands of the Portsmouth Savings Bank. The interest of the money is to go towards educating two scholars who are to be selected by the pastors of the Unitarian, Episcopal, Congregational, Baptist, Methodist, and Freewill Baptist churches. They are to be assisted in making the choice by a layman from each of these churches. Mrs. Demeritt has left \$2,500 to other benevolent objects.

#### CONNECTICUT.

NORWICH DISTRICT PREACHERS' MEETING.—Rev. S. O. Benton, secretary, writes: "The preachers on Norwich District held their first District Meeting for this year, at Stafford Springs, beginning June 10. On Monday evening, Z. S. Haynes preached an able and practical sermon, full of interest to every praying soul, from 2 Kings, xix. 19."

"Quite a large portion of the time on Tuesday was occupied with the relation of personal religious experience, and the state of the churches. These testimonies were given from full hearts, and were greatly encouraging. In several parts of the district there have been frequent conversions since Conference, and in some places there are weekly additions to the numbers of the saved. W. V. Morrison gave a representation of the 'Statistics of Norwich District as they relate to the Benevolent Objects of the Church.'"

"Animated discussion followed, which resulted in a vote by which the preachers pledged themselves, while not neglecting the other benevolent collections, to make a special effort this year for the Church Extension Society. Tuesday evening was devoted to a Temperance meeting. The addresses made on this trite subject were fresh and interesting, while the inspiring enthusiasm of the speakers could not fail to convince that they were thoroughly alive to the demands of the cause. Valuable essays were presented during the session by J. T. Benton, C. S. Macreading, G. DeB. Stoddard, and G. E. Fuller. The meeting closed with a sermon by G. E. Fuller, on Wednesday evening. A severe shower made the attendance small, but Brother Fuller delivered the message with his usual energy. As the preachers returned home they went satisfied with the meeting, and cherishing many pleasant recollections of the brethren and sisters of Stafford Springs."

#### VIRGINIA.

THE NORFOLK PREACHERS' MEETING.—The Norfolk (Va.) Preachers' Meeting has been reviewing and discussing the question, "How can female agency be rendered most effective in the Church of God?" And have, finally, after a two-days' debate, adopted a resolution "That it is the sense of this meeting that women's work in the Church is inseparable from that of men's, and that it is better to abolish all restrictions on account of sex, and leave all alike to follow the openings of providence, and the inspirations of the Spirit of God." Lord, hasten the time. The best class-leader which I had on the Hillsboro' Circuit was Miss Annie E. Hough, of Waterford, and the best steward and missionary collector was Miss Rosa Conard, of A xeline.

We have as much intelligence and real piety among the rising female members of our Church as we have among the males; and what we want to-day is a concentration of all the moral, intellectual, and religious forces of the Church against the world, the flesh, the devil, and the ungodly caste adhering in the Church.



## For the Children.

"PAPA."

BY M. F. BUTTS.

What is so sweet as the baby's voice —

"Papa, papa?"

If of all music I had my choice,

I'd choose the pure little ringing voice,

Calling, cooling,

Tenderly wooing —

"Papa, papa."

You wrong it by saying it's like a bird —

"Papa, papa."

No soaring lark that you ever heard,

Or robin, or thrush, or bobolink —

Not even a nightingale, I think,

Has a note so tender, so soft and true.

A voice that so thrills one through and through —

Calling, cooling,

Tenderly wooing —

"Papa, papa."

Life has its sorrows, — they're not to be missed —

Losses and pain;

But when baby puts up her dear face to be kissed,

There's always a balance of joy in the scale;

When I hear her sweet voice my heart cannot fail —

Calling, cooling,

Tenderly wooing —

"Papa, papa."

— Wood's Household Magazine.

## WATCH AND MARGARET NICODEMUS.

BY C. F. WILDER.

Ever since I was a little girl I have liked dogs better than any other dumb animal, but we have not owned one since I had a home of my own, until we came west of the Mississippi River; and now we have one that I wish all the boys and girls that read ZION'S HERALD could come out and see.

Did you ever see a picture, by Landseer, I think, called "Saved?" It was of a great black and white Newfoundland dog that had dragged a little boy from the water, and laid him upon the bank, and stood by waiting for help. Watch, our western dog, looks just like that picture of the noble creature, and we think that he is very wise and sensible, and often better company than some people.

Since I commenced writing this he walked across the front piazza and down to one of my flower-beds, and began to dig a hole where it would be cool for him to lie down; for, though it is only the middle of April, the thermometer stands to-day at 90 deg. Just as he was ready to dig that hole, I tapped on the window with my pencil, and he looked up. The blinds were closed, and he could not see me, though I could him. He waited a minute, then commenced digging again, and I hit the window, and said, "No, sir; go back to the piazza," and he went back and laid down quite contentedly.

When he was only a month old, he was given us, and we brought him nearly one hundred miles to our home. He has a packing-box for a kennel, and we chained him there when he was a little fellow, until one night we had a very heavy shower; about eight inches of rain fell, and in the morning Watch looked so forlorn, sitting on a stick of wood, surrounded by water, and my good, tender-hearted mother pleaded so eloquently for him, that he is never chained now, and he appreciates his liberty. I used to feed him with all kinds of dainties, until a friend told us that we must not, or he would not be good for anything. He said that "Johnny-cake" would be good for the dog. The next day, I said to my colored cook, "Ranie, can you make a Johnny-cake?"

"No, missis, don't know what um is."

"A Johnny-cake, Ranie, made of Indian-meal."

"Indian-meal? marm, does you mean corn-cake? I can make um. We uns call um corn-dodgers."

"Um" was what I wanted, so a corn-dogger was made for Watch, and she carried it out and put it in his dish, and presently came in laughing.

"Well, Ranie, did he like that kind of a new departure?"

"I think he's a mighty funny dog. I put that ere dodger in his dish, and he walked up and smelt of it, he did, and he took his paw and turned it up and smelt of it, he did, and then he looked at me as much as to say, 'You uns can go and tell mistis that I shan't eat this yere,' and he took the dish and walked off and emptied it, and brought back the dish, he did, and turned it bottom side up, he did, and then sot down by it, as much as to say, 'If you uns don't give me better stuff than this yere, I shall starve, I shall.'"

Another day I forgot to give him any milk for his breakfast, and about the middle of the forenoon, I was looking out of the dining-room window, and he came to the piazza with his dish in his mouth. His legs were so short that he could not get up the steps with the dish in his mouth, so he pushed that ahead, until he had the dish front of my window, then sat down by it and looked up at me and barked.

He was never allowed in the house, only when a

little box was brought in for him. His master would put the box in the corner, then open the door, and say to the waiting dog, "Into your box, sir;" and he would run across the room and tumble into the box, head foremost.

One evening we set the box on one end, and when the order was given, he ran towards the box, to jump in, but looked at the new arrangement in astonishment for a moment, then turned and sat down in it, backing in as far as he could. We laughed so heartily that he seemed to understand that he was being made fun of, and he turned around with his back towards us, and looked into the box. We called him away, and turned the box bottom upwards, and told him to "go to your box," and he ran and jumped on it and sat down like a king on his throne.

He likes the hens very well, and the cow and horse he thinks a great deal of, but a splendid Maltese kitty that came from Massachusetts, and belongs to his master, Watch is just as jealous of as he can be.

You would not think that such an amiable-looking dog could be so rude to so pretty a kitty as Margaret Nicodemus. If he thinks no one is looking, he orders her away from any place where he may happen to be.

I have sometimes put kitty between his fore-paws, and he is so mad that he turns his head and will not look at her. He is a great deal more honest than kitty, and I like him better. One day I let him come into the back-room, and he sat down there. A piece of meat was put on a table, and kitty started to get some, or at least put herself in the way of temptation, and Watch gave an indignant growl, and she went a little farther off and stood and looked at the meat, and licked her whiskers, and thought, "That meat looks nicely. I should like some so much; the mistress is away, and no one sees me but just Watch; I do wish he would go away too." But he kept near, with his eyes half open, watching kitty. He is only allowed to come into the house occasionally, and it is amusing to see him ask, and then come in so dignified. He comes to a window, and puts his paw up to attract attention; then goes to the door and sits down and barks. If we say, "You are not anxious enough to come in, you must beg," he will lie down with his face between his paws, and bark two or three times. If we open the door, and say, "No sir," he will stand there waiting, but if we say, "Will you walk in?" he begins to dance quite unlike a Methodist dog, and after a minute of such sport, he walks in very soberly, and marches for the parlor, where he searches for a rug, and stretches himself on it, with his face to the floor, and raps the carpet with his tail, as though he was threshing wheat with it.

You ask him "How do you do?" and he raises his paw to shake hands with you. The first time he did that was when he was sick last summer; he wanted to tell me he was not so very sick, I suppose. He will hunt all over the back-room for his dinner, which we sometimes put in small pieces in more than a dozen places.

He can bring in wood, but he doesn't like to; and lately he will bring one stick to the door, and then turn and run off down town. I cannot go after him, but when he comes home, he acts just as I used to when I stopped to play after school, and expected to get punished when I went into the house. I used to have such a good time while playing with the other scholars, but when I began to think about going home, my heart would feel a little heavy because I knew that mother was always anxious for us to come directly home, but I would talk and laugh all the way to the house, growing quieter as I neared home; after entering the gate, I would walk up and down the garden-paths, and examine the plants and shrubbery, drawing nearer the door with slow steps, and thinking, "this won't pay." I don't really have a good time when I disobey mother, it is all "make believe;" no one will catch me stopping to play again.

Watch acts just that way; he comes towards the house, jumping and playing with another dog, and stops outside the gate and plays awhile, then lies down and meditates over his naughtiness. At last he seems to make up his mind that he had better be punished and have it over with, than to be carrying such a burden on his conscience (I believe he has a conscience!), so he marches up to the door like a soldier that is to be shot. When I appear, he drops his head and looks up so meekly that I can hardly help laughing. But as I am a strict (quandam) Yankee school-marm, and believe in discipline, I scold a little for his benefit.

"You naughty dog, sir," I say, in as stern a tone as I can command, "what did you run away for when I wanted you to bring in some wood?"

He looks at the wood-pile, and then at me, holding his head a little higher.

"I've a great mind to give you a whipping," He always knows what whipping means, and he now drops

his head and rolls up his eyes just like a mischievous negro child.

"I think that I shall not whip you now (how his head rises), "but you must go to the work-bench and lie there the remainder of the afternoon." He looks at me a minute, and doesn't move. "To the bench, sir;" and away he starts for the back-yard, and lies on the bench the remainder of the day.

He is so large and intelligent that I feel as though I had quite a protector when he accompanies me in my walks. He often goes to church with me, evenings, when his master cannot go. He will lie down at the gate until I get into church, then jumps the picket fence and comes to the church, steps where he waits until meeting closes. One evening the good brother who made the closing prayer became so earnest that he called to the Lord in loud tones, and Watch, not belonging to a very noisy Methodist family, thought his mistress was in bad company, and in trouble, and he began to bark and scratch at the door, and as the good man's fervor increased, Watch's alarm for the safety of his mistress increased, until he barked so loudly that I was afraid that he would disturb the devotion of the others. How happy he was when he saw me come out of the church at the close of the meeting.

He does not like little dogs, but is willing to do them a favor when he can. One day a little cur was trying to eat a bone, when a great dog came along and took the bone away, and started for the middle of the street. Watch was lying near the house, and witnessed the naughty deed, and he sprang after the big dog, and bit him so hard that he dropped the bone, which Watch picked up and carried to the little cur, and laid down beside him while he ate it. I thought that was more generous than some children, either large or small, would have done.

A few weeks ago, a thievish dog went into a meat-market and stole a piece of meat, and ran out with it. Watch was on the street with his master, and the man asked the master if he would send Watch and get that piece of meat. Watch went and took the meat and trotted back with it, amid the applause of the bystanders, and the market-man praised him, and went to take the meat, when lo! Watch would not give it up. The man began to curse, and scold in German. Now Watch doesn't understand German the least particle, and dislikes it, if possible, worse than he does French, and he only growled when the man scolded. The German appealed to the master.

"I'll give you ten cents and let the dog have it," said the master.

"The meat is worth twenty-five cents, and I'll not sell it for ten."

"The meat is all dirt, and no one would buy it of you; I'll give you ten cents for it, so as not to make the dog give it up." The man refused to sell at that price, and made another attempt to snatch the meat from the dog, who stood holding it between his teeth, and looking first at one and then at the other as if he understood the whole affair. He shook his head and growled at the German when he attempted to take the meat, and the man at last took the ten cents and went into his shop, and Watch started for home with his meat.

While I have been writing this, he has been lying on the piazza, until a few minutes ago. Bruno, a nice dog belonging to a neighbor, came along, and invited him to go to walk and to the river for a bath, and they have gone trotting off together, very happy in each other's society.

Beecher is hard on the Sabbath, but good on tobacco:

"The most self-indulgent and the most selfish of luxuries is tobacco. I never knew a dozen men that used tobacco that cared anything about whether they smelled agreeable to other people or whether they carried themselves so that other people were happy or not. They will foul the house, they will foul the boat, they will foul the car, if they are not arbitrarily restrained. They forget father, and mother, and wife, and children, and all others, and go through life smoking, stenchful, and disagreeable; and when they are expostulated with, they laugh! The use of tobacco does not make a man a monster; it only makes him selfish in respect to the comfort of people about him. Though I consider this to be a most disagreeable and selfish habit, I do not look upon it as being at all equal to drinking in its evil effects; but is a very wasteful habit. There are very few young men that are beginning life who can afford to smoke."

It is the wretched tendency of our times to base all calculations, all efforts, on this life only, to crowd everything into this narrow span. In limiting man's end and aim to this terrestrial and material existence, we aggravate all his miseries by the terrible negation at its close. We add to the burdens of the unfortunate the insupportable weight of a hopeless hereafter. — Victor Hugo.



## THE FARM AND GARDEN.

Prepared for ZION'S HERALD, by J. F. C. HYDE.

**PACKING AND SELLING BUTTER.**—Butter makers in the vicinity of large towns should seek out regular customers for their product, in which case it may be put up in balls, or any other form adapted to the demand. "Philadelphia prints," which have acquired a world-wide reputation, are pound balls, with a figure pressed upon the top. They are usually enclosed in a white linen napkin, and packed in a cedar, zinc-lined chest, with apartments at each end for ice, to keep it hard while being transported to market and being retailed. Other peculiar forms are adopted in other parts of the country to suit the demands or whims of purchasers.

For the great mass of butter makers, the wooden tub, holding from thirty to one hundred pounds, must always be the most economical form of package. In the vicinity of New York city, heavy return pails, of the best white oak, with thick covers, having the owners' name branded upon them, are used and reused, year after year. In some parts of the West miserable poor oaken tubs are employed, which affect the butter very injuriously; in other localities ash tubs are the favorites; while in northern Vermont the most improved tubs are of spruce. Spruce is, unquestionably, least liable of all timber to affect the flavor of the butter injuriously, while it is generally believed that for long keeping and much exposure, good white oak is preferable. Stone and earthen jars and crocks are sometimes used, but we do not recommend them.

We do not sympathize with the sentiment which prevails to some extent in nearly every farmers' community, in relation to the undesirability of "middlemen" or commission merchants. But, while we would not in any degree detract from their importance, or their influence, we would urge upon those dairymen who are favorably situated, to establish a direct communication with some consumer or line of consumers. It will even pay an intelligent and active dairyman to devote a week or a month to making the acquaintance of such a number of consumers as he can regularly supply with a uniformly excellent article. — *Blanchard's Sons' Butter Manual.*

**RIGHT AND WRONG WAY TO MILK.**—*The Irish Farmer's Gazette* publishes the following from Professor Dick, of the Edinburgh Veterinary College, on the manner of milking:—

"The operation of milking is performed differently in various parts of the country. In some, the dairy-maid dips her hands into a little milk, and by successfully stripping the teat between her fingers and thumb, unloads the udder. This plan, however, is attended with the disadvantage of irritating more or less, the teat, and rendering it liable to cracks and chaps, which are followed by inflammation, extending to the rest of the quarter. These effects may be, and are, almost entirely avoided, by the most scientific plan of milking adopted in other parts of the country, where, instead of drawing down or stripping the teat between the thumb and fingers, as I have stated, the dairy-maid follows more closely the principles which instinct has taught the calf. She first takes a slight hold of the teat with her hand, by which she merely encircles it, then lifts her hand up so as to press the body of the udder upwards, by which the milk escapes into the teat; or if, as is generally the case when some hours have elapsed between milking times, the teat is full, she grasps the teat close to its origin with her thumb and forefinger, so as to prevent the milk which is in the teat from escaping upwards; then making the rest of the fingers to close from above downwards in succession, forces out what milk may be contained in the teat through the opening of it. The hand is again pressed up and closed as before, and the milk drawn easily and freely, without the tugging and wrenching inflicted by clumsy milkers."

**KEEPING CREAM.**—Next in importance to having milk perfectly pure and sweet, and free from all animal odors, comes the matter of keeping the cream after it is taken off the milk. In the first place, the less milk there is with the cream at the time it is set in the cream-jar, the better. A great deal of carelessness is shown in this matter, for be it known that milk makes cheese, while the cream only makes butter, and the more milk there is in the cream at churning-time, the more cheesy-flavored will be the butter, and therefore

the more likely to spoil afterwards unless excessively salted. Really pure, good butter requires very little salt, while butter as ordinarily made will soon spoil unless well salted, or kept covered in brine.

Secondly, the cream jar must be of the very best quality of stone ware; thick glass would be still better; and it must have a cover that will exclude all dust and insects.

Thirdly, the cream jar should be kept in a place where no noxious odors or gases can be absorbed when the jar is open to add more cream, and also where the temperature can be kept cool and equable, say at about 60 deg.; and lastly, the cream is to be made into butter as soon as it just begins to sour, and when the jar is emptied it is to be thoroughly cleaned and scalded in boiling water before being again used. — *Boston Journal of Chemistry.*

## EXPERIMENTS IN FERTILITY OF SOILS.

—Mr. Lawes, of England, made experiments with soil owned in one family a thousand years. He sowed a piece continuously to wheat for twenty-seven years, with an average crop of fifteen and five eighths bushels per acre. A piece in barley nineteen years gave twenty bushels per acre, and a piece in grass gave two thousand and six hundred pounds a year. This yield represented the condition of the soil, with the ordinary cultivation and rotation as practised; but, similar land of the same farm, to which fourteen tons of manure were applied, produced thirty-six bushels of wheat and thirty-six bushels of barley; and with two hundred pounds of phosphate, it produced forty-eight bushels of barley. This again shows the value of manure in England, and the increased fertility of it through the application of manure; and any farmer knowing the cost of manure in his locality, may easily estimate whether it will pay him to use it or not; bearing in mind always that it is much cheaper and easier to keep up the fertility of the soil, than to bring it back, when once it is impoverished.

## OBITUARIES.

Rev. HUBERT B. CURTIS was born in Lisbon, Me., Nov. 2, 1811, and died in April 21, 1872. He was converted in Kingfield, Me., in 1830, and in due time was received into the Church by Rev. S. P. Blake. He was licensed to preach by the Quarterly Conference of South Bend, Ind., in 1844. He was subsequently recommended by the same Quarterly Conference to the traveling connection, and was received into the Maine Conference in 1845, and ordained Deacon by Bishop Hodge in Bangor, two years; Bishop James in 1849. He was transferred by Bishop Baker from the East Maine Conference to the Wisconsin Conference, in 1852. He held the following appointments: usually, Bangor Circuit, one year; Corinth Circuit, two years; Orono Station, two years; Frankfort Station, two years; Seaboard Station, two years; Bangor District, four years; and then Brick Chapel, Bangor, two years more. On transferring West, he was appointed to Jancerville Station two years and six months; then to Delevue three years. He then took a superannuated relation, which he held till his death.

We need not say to those who knew him that he was no ordinary man. His mind was clear, discriminating, and logical. His grasp of the facts, and essential truths of the Gospel was like the hold of a giant; and the deep and delicate sympathies of his heart placed him on the side of suffering and oppressed humanity always. With a high and keen sense of honor, he would never brook anything of a low, tricky character. His high Christian manhood, his warm, unselfish heart, his culture of mind, and rare conversational powers, made him one of the most interesting and companionable men we ever knew. His imagination was wonderful, and in preaching he sometimes overwhelmed his audiences with his original and powerful imagery. And with such an emotional nature, and such imagination, it is not strange if his wonderful flights sometimes outran the lines of some matter of fact truth. These cases were rare, however. His sermons at Corinth, Capemond, and at the Maine Conference, on "The Loss of the Soul," can never be forgotten by those who heard them. And his speeches in Hampden, Me., soon after the Rebellion broke out, as well as a missionary speech in Kenosha, Wis., have seldom been excelled by anybody in modern times. He struggled hard for many years with a shattered constitution, and but for an early disaster, which broke the strength of a once vigorous frame, he would have doubtless risen to the highest positions in our ministry. The death of his eldest son in the army was a shock from which he never fully recovered. His domestic circle so many times had been broken,—his most tender and holy three children,—and his health poor. It was not strange that the tragic death of that pure, brave boy, whose life cost the one which gave it, should crush the heart already bleeding, or that he yielded somewhat to the terrible stroke. But enough. A bright star has faded into the glory of heaven; a wounded, suffering one has fled at last to the river of life for healing and comfort; a weary one rests from his toil; and the honored servant of his King, who has exchanged the cross for the crown, in the presence of the King.

His devoted wife, whom he loved most tenderly, and who proved all worthy of such a companion, and two sons now mourn his departure, and rejoice in his victory. May a double portion of his spirit fall on the one who seems destined to succeed him in his work; and may the Divine Comforter heal and cheer the heart of our dear sister in her bereavement. We may only add that, after extreme suffering for many months, he saw the end coming, and made all his preparations for the event. Sweet words, tender partings, triumphant faith, and patient endurance, marked his passage from earth. One thing was peculiar—he desired not to be spoken to when he was dying. In the margin, the gentle, slight and aged sister, Sister Curtis, on witnessing what seemed to be terrible bodily pain, ventured to ask if he was suffering. He instantly raised his hand in token of silence. He seemed to have finished with earth, and was absorbed in the opening visions of heaven. God's will be done. He was buried in Delevue. The writer preached his funeral sermon to a large and deeply affected audience.

Departed this life, in Brooklyn, N. Y., April 31, 1872, Mrs. ELIZA DODGE, widow of Charles Dodge, of Ipswich, Mass., aged 73 years. Mrs. Dodge, with her husband, joined the first Methodist class formed in Ipswich fifty years ago this spring. Left a widow in 1833, her religious principles and faith in the Divine Providence were called into active exercise, in rearing her young family for usefulness on earth, and happiness in heaven. While earnestly impressing their minds with the necessity of a work of divine grace in the heart, she faithfully taught that the keeping of her moral law was intricately the basis of a religious life. Never very demonstrative in her own feelings, she nevertheless rejoiced greatly in the doctrine of free salvation, as taught by the Methodist Church, and her consequent deliverance from the harassings of the old theories of election and predestination of her childhood and youth. And she did not regret labor or privation to aid her husband in making their home a home for the pioneers of this blessed doctrine in Ipswich. They have mostly passed away; but there may be a few lingering on the shores of time who will be pleased to know that she continued to the end a faithful and prayer-loving Christian; and her children, who know her best, arise up and call her blessed. E. J. D. POWELL.

Mrs. ALICE W., wife of George W. Knight, and daughter of Rev. L. B. and S. A. Knight, died in Portland, Me., April 13, 1872, aged 31 years and 9 months. Sister Knight was thoughtful and serious from early childhood, but did not fully submit to Christ, and obtain the evidence of acceptance with God, until nine years ago. While her father was stationed on Durbin Circuit, in the midst of a gracious revival, she consecrated herself all to God. She soon joined the Methodist Episcopal Church, and has always loved its doctrines and tenets of grace. She was a kind and affectionate daughter, an amiable and loving wife, and a devoted mother. Though death came sudden, yet it found her prepared to depart in the triumph of Christian faith. Auburn, Me., June 5. F. GROVER.

Mrs. ORRHILA ABBOTT (formerly known as Mother Hosley) died in Oilt, Mass., April 2, 1872, aged 71 years and 5 months. Mother Abbott was converted forty-eight years ago, and joined the first Methodist class in Greenfield, Me. Her husband was a devoted man, and a true Christian friend. In her early experience she passed through many severe trials and tests of her faith. During the many years of her widowhood she main- tained the family altar with great devotion, and religiously taught her children the way to heaven. She had a prominent place and influence in the Church; and when too infirm to go to the place of worship, her Christian friends would often assemble at her house to hear her voice again in prayer, and listen to her testimony and counsel. It was by the help of her prayers, and the counsel of Rev. W. H. Clark, of the New England Conference, was converted to God. Many others can doubtless refer to her in the time of their conversion. In the Fall of 1866 she united in marriage with Mr. John Abbott, of Hinesdale, Mass.,—desiring to make her life and circumstances more pleasant and comfortable for one whose faith and devotion would assist her in her declining years. But her husband was not fully realized. Very soon the infirmities of age increased. On December 11, 1871, she was taken with paralysis, which deprived her of the powers of speech, and for many weeks, the knowledge of her friends. She afterwards rallied to some consciousness, and was able to converse a little with her friends. She gave her children her last counsel, and passed away in glorious triumph. O. W. A.

OLIVE GILE died in Stow, Me., May 8, 1872, aged 27 years. Sister Gile first found Jesus when a child, but did not identify herself with the people of God until 1869. While in South Boston, where she and her husband, John Gile, had moved, she was converted. She was the wife of Rev. Brother McDonald, they were expecting to be baptized and join the Church on the Sabbath, but she was suddenly taken with bleeding of the lungs, by which she was prostrated and never again recovered. She, however, recovered, and soon returned to her friends in Stow, where she has lived two years and eighteen days, when she died in triumph in Jesus. She desired to depart in the triumph of Christian faith, and to give her up, and not to pray for her recovery. A. H. WITTHAM.

Fryeburg, May 25, 1872.

ARA BROOKS died in Elliot, Me., May 20, aged 74 years. He was converted at the age of 31, and joined the Methodist Episcopal Church in Portsmouth, N. H. Soon afterwards he moved to Elliot, and thus became not only the first Methodist in the town of Elliot, but also in York County. Having been associated with the early history of Methodism in these regions, he will be well remembered by many of the older preachers of the Conference, whom he delighted to entertain at his house, where, after a day's work, he would give them a home, a hearty welcome, and a very marked duty was to him sacred, and could not be neglected. His was a life of consecration to duty. His experience was long characterized more by calm trust than by triumph, in which state of mind, his death approached. He sweetly fell asleep in Jesus. It was given to him to suffer much for many years; but no murmur escaped his lips. He suffered with Christian fortitude. He was ardently attached to the Church of his choice. He supported her by his prayers and his labors, his contributions and his presence—for many years holding the position of a class-leader and steward. At home he was an affectionate husband and father, training his children in the nurture and admonition of the Lord, most of whom are following in his footsteps to heaven. Elliot, May 25, 1872. A. C. TRAFFON.

RICHARD DODGE died in Grantham, N. H., May 11, 1872, aged 39 years. Brother Dodge had devoted the greater portion of his life to the service of God. For some ten years past his bodily infirmities were such as to deprive him the privilege of meeting with the people of God for worship. But prior to this time he had been an active member of the Methodist Episcopal Church, and for a number of years an acceptable class-leader among his brethren. The weight of years, with its consequent infirmities, were borne with the fortitude and patience becoming a follower of Christ. As most of his days had been devoted to the service of his heavenly Master, so were his last hours peaceful and happy;—another illustration of the truthful sentiment that to die well, is to live well. W. H. EASTMAN.

Died, in New Bedford, May 25, JOHN ALLEN, aged 75 years and 4 months. Brother Allen was a Christian experience of over thirty years, passed away in the triumph of faith. He was a good man. Even before his conversion, his life was looked upon as exemplary. One who knew him at that time says that during his life he had been an active member of the Methodist Episcopal Church, and for a number of years an acceptable class-leader among his brethren. The weight of years, with its consequent infirmities, were borne with the fortitude and patience becoming a follower of Christ. As most of his days had been devoted to the service of his heavenly Master, so were his last hours peaceful and happy;—another illustration of the truthful sentiment that to die well, is to live well. W. H. EASTMAN.

Died, in Windsor, Vt., May 17, 1872, Mrs. LOUISA BRANCHARD, widow of the late Dr. J. A. Branchard, of Meriden, N. H., aged 50 years. Sister Branchard bore an irreproachable moral and Christian character. Her love for Christ was deep and abiding. Her attachment to the Church was strong. She died in the full assurance of faith. Her reward is sure. The Christian faith numbers one less on earth, but in heaven we feel sure it numbers one more. D. E. MILLER.

HELEN M. THOTTER died in Sunapee, N. H., May 23, 1872, aged nearly 23 years. She gave her heart to God a year ago last fall. She was faithful unto death. Gentle and amiable in manners and disposition, she won warm friends where she went. She was patient and resigned during the months of her distressing and fatal illness. She was conscious to the last; and after giving a message of love to her nearest kindred, and other dear friends, requesting them to meet her in heaven, she gently sank away, and her spirit took its happy flight. J. H. HILLMAN.

EMMA COOPER died of consumption, in Thompsonville, May 10, aged 23 years. In childhood the deceased was bereft of both parents; but a home was found where religious instruction was given, and Christian influence daily exerted. Early she sought and found converting grace. Though modest and retiring, her life attested the genuineness of her piety. In the first stages of disease she manifested a strong desire for life; but as it advanced, she was able to cheerfully relinquish all earthly plans, and look upon death with pleasure. She passed from this triumph, and we have no doubt but she has found sweet companionship in heaven. J. T. BRETTON.

Thompsonville, Conn., May, 1872.

## The Markets.

## BRIGHTON CATTLE MARKET.

Weekly receipt of Cattle, Sheep, and Swine. Cattle, 3,323; Sheep and Lambs, 5,228; Swine, 12,000; number of Western Cattle, 3,083; Eastern, 1; Working Oxen Cows and Northern Cattle, 10. Prices of Beef Cattle:—Hundred pounds live weight Extra, \$5.00 @ \$5.37; first quality, \$7.25 @ 7.75; second quality, \$5.25 @ 5.60; third quality, \$3.50 @ 4.00; poorest grades of coarse Oxen, Bulls, etc., \$4.00 @ 4.75 hundred. Nearly all the Beef Cattle are sold by the pound live weight. Brighton Hides—0 @ 94c. per lb. Brighton Tallow—6 @ 64c. per lb. Country Skins—0 @ 60c.—each. Hides—0 @ 80c. per lb. for country. Tallow—0 @ 65c. per lb. for country. Lamb Skins—75 cents each. Sheep Skins—\$3.25 @ 4.00 each. Calf Skins—0 @ 20c. per lb. Wool Sheep Skins, \$3.50 @ 4.25 each. Dairly Skins—\$1.00 @ 1.25 each. Sheared Sheep Skins—35 cents each. Working Oxen.—During the hot weather there are but a few pairs of Cattle brought into Market, and the demand for Working Oxen is light. Many dealers in workers do not attend Market, being busy farming until Cattle come in more freely from Maine. There will not be much done in the Working Oxen or Store Cattle trade. Store Cattle. None in Market except Milch Cows and Working Oxen. Nearly all the small cattle that are in a fair condition are brought up to slaughter. Milch Cows. Extra, \$4 @ 50; ordinary, \$3 @ 50; Store Cows, \$4 @ 50 a head, or much according to their value for Beef. Prices of Milch Cows depend much upon the fancy of the purchaser. But a few Extra or Fancy Breeds of Cows in Market, mostly of a common grade. Sheep and Lambs. Western Sheep cost from 64c to 74c cents a head. There were but a few lots on sale, nearly all being ordered by butchers or taken from the cars at a commission. Store. Store Figs—wholesale, 65c @ 70c. Retail, 70c @ 75c. Fat Hogs—11,000 in Market. Price 4 1/2 @ 5c. a lb.

REMARKS.—For the past week the trade for Beef Cattle has been very active. Cattle at the West were higher and drovers paid nearly one half a dollar per hundred more for Cattle at Albany than they did last week. Prices here were advanced from one quarter to one half a cent a lb. The quality of the Western Beaves were better than those of last week. Not so many Texan Beaves among them. A part of the Cattle were detained, and did not get in until late; those which did arrive were nearly all disposed of. Western Cattle are brought in nearly every day in the week when trade is good.

IF YOU ARE IN NEED of any Crockery or House-furnishing goods to commence housekeeping with, or for refurnishing, visit Guy & Brother's new store, or send for their list of 180 prices for \$25.00.

THE BEST PLACE IN BOSTON TO BUY CROCKERY AND HOUSE-FURNISHING GOODS IS AT GUY & BROTHER'S NEW STORE 33 BEDFORD ST.

THE SALEM SHADE ROLLER. A SUPERIOR Balance Curtain Fixture.

COMMENDED to the American people on its merits, that have already rapidly advanced it in popular favor. A simple, durable, and cheap article of household use; costing no more than the common cheap fixtures, as no cords or tassels are required. It is not complicated, runs smoothly. A real comfort in a home. Try it and you will use no other. Sold by upholsterers generally.

THE LATEST & BEST KEYSTONE SEWING MACHINES

J. C. BROCK, Agent; 220 TREMONT STREET, BOSTON. Agents and canvassers wanted.

TENTS of all sizes and styles, from 5 to 100 feet square, for sale or to let for parties "camping out." For large assemblies. They are easily put up and taken down, packed in small space and transported at small expense. Special attention given to Tents for camp-meetings. On hand and made to order for the lowest cash prices.

THOMAS D. HOYT, 51 Commercial St., Boston.



## HERALD CALENDAR.

St. Albans District Ministerial Association, at Fairfax,	June 18-20
Commencement N. H. Conference Seminary, Tilton, N. H. (programme next week),	June 23-26
Gardiner District Ministerial Association, at Wesley Church, Bath,	June 24-26
Great National Camp-meeting, at Sea Cliff Grove,	July 3
Dover District Ministerial Association, at Hedding Camp-ground,	July 9, 10
New York State Camp-meeting, Round Lake,	July 16
National Camp-meeting at Richmond, Me.,	July 24
Yarmouthport Camp-meeting,	Aug. 13-20
Sterling Camp-meeting,	Aug. 19
Poland Camp-meeting,	Aug. 19-26
Camp-meeting at Hamilton,	Aug. 20-28
Hedding Camp-meeting, at E. Epping, N. H.,	Aug. 26

## The Secular World.

## THE NEWS.

The American Peace Society held its anniversary on Sunday evening, in Music Hall, Boston, the great hall being filled in every part. The exercises were of unusual interest. Hon. G. H. Warren presided, and addresses were made by Rev. J. B. Miles, Hon. E. J. Tobey, Hon. Elihu Burritt, Dr. G. B. Loring, and Rev. Dr. Burns, of London, whose address was vociferously applauded. Grant, Victoria, John Bright, and all other peace-lovers and peace-makers were applauded to the echo. The meeting was a great success.

**THE TREATY.**—It is believed in Washington that at the meeting of the Geneva board of arbitration recently, the agent of our government acceded to the British request for postponement, with a protest against England's right to withdraw from the treaty under any circumstances. Most of the members of the board are already in Geneva, and it is said that if the meeting goes on it will probably be secret. A variety of questions was put to Mr. Gladstone in the British House of Commons a few days ago, but nothing of importance was elicited from him.

Monday, June 17, was a great day in Boston. Seldom have we seen such immense crowds as gathered to welcome the Royal Grenadier Guards Band, and the famous Strauss Band, of Vienna. The British, Scotch, and German Societies turned out in large numbers, and made a noble appearance. The Guards Band are a fine body of men, and they appear to be much pleased with the reception Boston has given them. The day was remarkably fine and cool, and the Great Jubilee was inaugurated under the most favorable auspices.

During the Jubilee, the Boston Young Men's Christian Association will hold religious services under their tent, which will accommodate 6000 people, on Huntington Avenue and Dartmouth Street, every day this week. Prominent laymen from abroad will preside, — such men as B. F. Jacobs, of Chicago, John S. McLean, of Halifax, N. S., George A. Hall, of Washington, C. M. Morton, of Beecher's mission, Brooklyn, and H. Thane Miller, of Cincinnati, the president of the Lowell international convention of Young Men's Christian Associations. Short sermons will be preached by the Rev. Dr. Rankin, of Washington, Rev. George H. Hepworth, of New York, and other distinguished clergymen.

Fifty-five persons were killed and a large number injured by the explosion of the boiler of the Spanish steamship Guadaya, while lying at a dock in Marseilles, recently. The steamer and the wharf took fire, and further damage to a considerable amount ensued.

By the explosion of the boiler of a steambot on the Mississippi River on Saturday last, five or more persons were killed and several were injured.

The international convention of young men's Christian associations, after a session of four days in Lowell, adjourned *sine die* on Saturday. The next convention will be in San Francisco.

The Hon. B. G. Northrup, secretary of the Connecticut board of education, will deliver a course of twelve lectures before the Lowell Institute, in Boston, next winter, on the school system of Europe. He will receive \$1200 for the course.

A destructive tornado passed over Rawling and Verplancks, N. Y., on Friday. Hail-stones fell of the size of hen's eggs. Whole fields of rye were destroyed, and hundreds of panes of glass were broken.

Two young ladies going home from a fair in New Haven, Ct., the other evening, had their dresses ruined by scoundrels, who threw sulphuric acid on them.

The recent freshets have brought down about 15,000,000 feet of lumber on the Connecticut River. The flood caused the boom at Holyoke to give way, creating a jam a short distance below. The river is covered with logs, and the log-catchers are making a good thing of the misfortune at Holyoke.

The town of Albany Vt., has been settled about ninety years, and at this time it has no minister, lawyer, doctor, or blacksmith. It has one shoemaker, and one joiner, also one or two post-offices where a mail can be obtained if the deacon or post-master will go to Bethel, a distance of about seven miles, after it.

A decision has been rendered at the Attorney-General's office that the neutrality of our government has not been violated in the Edgar Stewart case.

Serious trouble from the labor movement is feared in Berlin, Prussia. The engineers threaten to strike. The masters have resolved to meet it by locking up their shops and factories, thereby throwing out all the employees, whether engaged in the strike or not.

The SALEM SHADE ROLLER is adapted for all places where window shades are required to run.

Can it be that ladies ever go to buy Sewing Machines in this progressive age without thinking to get casters on them. We don't believe it.

Dr. SAGE'S CATARRH REMEDY is no Patent Medicine humbug gotten up to dupe the ignorant and credulous, but is a perfect Specific for Nasal Catarrh, "Cold in the head," and kindred diseases. 50¢.

## Business Notices.

PERKINS & HOUSES Safety Kerosene Lamps  
FRED'X A. BROWN, 35 Bromfield St. 35 ft.

I. B. SAMUELS & G. E. DICKEY,  
ARCHITECTS,  
40 Court Street, cor. Tremont,  
BOSTON.

G. E. DICKEY and  
I. B. SAMUELS,  
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**Castoria**—a substitute for Castor Oil—a family physic which is pleasant to take, and does not distress or gripe, but is sure to operate when all other remedies have failed. It is a purely vegetable preparation, containing neither Minerals, Morphine, nor Alcohol, the result of fifteen years' experimenting by Doctor Samuel Pitcher. It is perfectly harmless and far more effective than Pilla, Narcotic Syrup or Castor Oil. By soothing the system it produces natural sleep, and is particularly adapted to crying or teething children. It kills Worms, cures Stomach Ache, Constipation, Flatulency, and Derangement of the Liver. No family can afford to be without this article. It costs but 40 cents—ask your druggist to get it for you, and he will always keep it.

STRAW CARPETINGS FOR 20 CENTS PER YARD.—300 rolls, now landing, will be sold to our customers at \$3 per roll, containing 40 yards in each roll. NEW ENGLAND CARPET CO., 76 to 82 Friend St., Boston.

3-PLY AND ENGLISH TAPESTRY CARPETS, ALSO EXTRA SUPERFINES.—Sailed to the New England trade. Dealers are invited to examine. Fresh invoices just received. NEW ENGLAND CARPET CO., at our New Warehouse, 76 to 82 Friend St., Boston.

HAVE YOUR TEETH FILLED WITH  
**NI-KO-LI-UM**

Cheaper than Gold, better than Silver.  
At PLUMB'S, 110 Hanover St., Boston.  
N. B.—A good set of Teeth Inserted for \$15.00.  
157 Teeth extracted without pain.

CARPETS.—Hartford Co's best double-extra Superfines for \$1.25 per yard. It is well known that these are the best 3-PLY Carpets produced. The price for this invoice is ten cents per yard less than manufacturers sell for. At CROWELL'S New Carpet Hall, Marble Building, 367 Washington Street, Boston.

CANTON STRAW CARPETINGS, a superior article made from cultivated grass, for 25 cents per yard. Don't buy trash, but look at my matings and "get the best," at the lowest prices. CROWELL'S New Carpet Hall, Mercantile Bank Building, marble front, 367 Washington Street, Boston.

THREE-PLY CARPETINGS.—The heaviest and most solid makes in new designs, and invoice of 20 rolls just received under value at CROWELL'S New Carpet Hall, Marble Building, 367 Washington Street, Boston.

INDIA BRUSSELS.—I have a small invoice of these goods, and regarding them not very desirable on account of slight imperfections, shall close them out at 62½ cents per yard. They are made in imitation of Brussels and Tapestries. CROWELL'S New Carpet Hall.

THREE-PLY DUNDREES, the best carpet in the market for the price: 62½ cents per yard, at CROWELL'S New Carpet Hall.

CROWELL keeps FLOOR OIL CLOTHS. Don't pay the high prices usually asked for these goods till you have been to CROWELL'S New Carpet Hall, Marble Building, 367 Washington Street, Boston.

For anything in the CARPET line it will pay to visit CROWELL'S New Carpet Hall. No trash; no shoddy; one price and polite attention.

## WHAT TO SAY.

Say some kind word to all you meet,  
If anything at all you say,  
And pleasantly the humblest greet,  
Whom you may pass on life's broad way;  
So happy it will make them feel,  
To know they're recognized by you,  
Remember it they always will,  
And if they can, repay it, too;  
Say to the BOYS who need new CLOTHES,  
Coat, Pants, Vest, Hat, and Shoes complete,  
They'd better buy at GEORGE FENNO'S  
Corner of Beach and Washington Street.

**CAUTION.** Parties purchasing "WHITE'S SPECIALTY FOR DYSPEPSIA" expecting to find it a beverage containing alcohol, like the vile "Bitters" advertised (which only aggravate the disease, and bring on others) will be disappointed. It is a MEDICINE carefully compounded on scientific principles, taken in teaspoonful doses, and has proved to be the only CURE for the disease ever brought forward. For sale by all druggists.

## BOTH ARE BAD AT BEST.

The single-thread raveling stitch and the insecure non-elastic lock-stitch are both alike unfitted for family use, and are being rapidly superseded by the later invention of the twisted loop-stitch made by the Willcox & Gibbs Silent Family Sewing Machine. This is why so many thousands of lock-stitch machines of the best and latest make are annually exchanged for the Willcox & Gibbs.

Cholera need excite no fears in those who use Williams' Extract Jamaica Ginger.

"Burnett's Cooking Extracts."—The best kinds extant."—*Sears' National Review*.

## Commercial.

## WHOLESALE PRICES.

June 15, 1872.

## BOSTON MARKET.

GOLD—113½ @ 113¾.  
FLOUR.—Superfine, \$6.00 @ 6.50; extra, \$7.25 @ \$10.50; Michigan, \$6.50 @ 10.50; St. Louis, \$10.00 @ \$13.00; Southern Flour, \$7.50 @ 12.50.  
COHN.—Western Yellow, 76 @ 77 cents; Western Mixed, 74 @ 75c. bushel.  
RYE.—00 @ 1.05c. per bushel.  
OATS.—54 @ 55c. bushel.  
SHORTS.—62.00 @ \$24.00 ton.  
FINE FRED. \$25.00 @ 00.00.  
SEED.—Timothy, Herd's Grass, \$3.50 @ \$3.75; Red Top, \$5.50 @ 5.75 per sack; R. I. Bent, \$3.00 @ 3.50 per bushel; Clover, 11 @ 12c. per lb.  
APPLES.—\$4.50 @ 7.00 per bbl.  
DRIED APPLES.—10 @ 12½ cents @ 25.  
PORK.—\$17.50 @ 18.50; Lard, 9½ @ 10c.; Hams 10c.  
BUTTER.—23 @ 30c.  
CHEESE.—Factory, 13 @ 15c.; Dairy, 10 @ 14c.  
EGGS.—00 @ 17 cents per doz.  
HAY.—Eastern pressed 35.00 @ 42.00 per ton.  
POTATOES.—\$1.75 @ 2.25 per bbl.  
SWEET POTATOES.—\$5.00 per barrel.  
BRANS.—Extra Pea, \$4.00 @ \$4.25; medium \$3.00 @ 3.12½ bush; common, \$2.00 @ 0.00.  
LEMONS.—\$3.50 @ 4.50 per box.  
ORANGES.—\$5.50 @ 6.00 box.  
CARBOTS.—0.00 @ \$3.00 bbl.  
TURNIPS.—\$1.50 @ 0.00 bbl.  
CRANBERRIES.—\$17.00 @ 00.00 bbl.  
POULTRY.—22 @ 25c. @ 30c.  
GREEN PEAS.—\$3.00 bushel.

REMARKS.—The trade are purchasing Flour only in small lots, with a limited demand. But little doing in Seed. Beans remain firm, per bushel. Early Vegetables active and plenty.

## Church Register.

COMMENCEMENT NEW HAMPSHIRE CONFERENCE SEMINARY AND FEMALE COLLEGE, at Tilton, N. H.

Sunday, June 23, at 1 P. M., Baccalaureate, by President J. B. Robinson. At 5 P. M., College Love-Fest. Examinations, 24 and 25. Monday evening, June 24, Annual Address, Rev. I. G. Bidwell, A. M., Worcester, Mass. Tuesday, 11½ A. M., meeting of Trustees. At 3 P. M., Alumni Anniversary. Oration: L. W. Osgood, esq., Boston, class of '58. Poem: Mrs. A. M. Johnson Howe, Jamaica Plain, Mass., class of '55. At 8 P. M., Alumni Festival, Historical Reports, etc. Wednesday, June 25, Commencement. Music by Williams' Band, Haverhill, Mass. By order,

GARDINER DISTRICT MINISTERIAL ASSOCIATION.—RAILROAD FARE.—All persons attending the Ministerial Association at Bath, 24th inst., will be passed over all the branches of the Maine Central Railroad for fare one way. They must in all cases purchase their return tickets at the depot from which they start.

**N. E. CONFERENCE MINUTES—CORRECTIONS.**—The receipts at North Avenue, Cambridge, were \$1,250—not \$1,200. Brother Jackson is so deserving a man, that we should have been glad had his receipts equaled the compositor's figures. Chelsea, Park St., should be credited for Missions, \$42.38. Auburndale should be credited for Preachers' Aid, \$28.68; Missions, \$115.00; Church Extension, \$28.00; Tracts, \$5.00; Bible Society, \$2.00; S. S. Union, \$1.00; Education Society, \$7.00.

Some errors occurred in adding the columns. Perhaps two of all that need be mentioned. The aggregate for Preachers' Aid on Boston District should be \$1,000; and for Women's Foreign Missionary Society, on Lynn District, \$650 more than the figures give.

**CORRECTION.**—Westfield is reported \$3.11 for Church collection for Missions, which should have been \$31.10, the amount paid and reported.

The following resolutions were unanimously adopted by the students of the East Maine Conference Seminary, and their publication in ZION'S HERALD was requested, in a meeting of the students in the Seminary Building, May 3, 1872:—

Resolved, 1. That, deeply regretting the departure of our beloved teacher and honored Principal, we tender him our sincere thanks for his earnest and faithful labors in our behalf.  
2. That we, students, who have been under his tuition, will endeavor to profit by his instruction and words of counsel.  
3. That, wherever he may go, he has our earnest wishes for his happiness and success, and that we will give us pleasure to render him any assistance that may ever be within our power.

## QUARTERLY MEETINGS.

CLAREMONT DISTRICT—FIRST QUARTER.

June—Newport, 11; Claremont, 12; N. Charlestown, 13; Cornish, 14; Alexandria, 15, 16; Hebron, 16, P. M.; Bristol, 16, eve.; Goffstown, 21; Concord, 22, 23, A. M.; Henniker, 23, P. M.; Hillsboro' Bridge, 24; Attrim, 25; Hillsboro' Centre, 26; E. Washington, 27; Marlow, 28; E. Leampeter, 29, 30, A. M.; S. Acworth, 31, P. M.  
July—Sunny, 1; Marlboro', 2; Keene, 3; Chesterfield, 6, 7, A. M.; Hinsdale, 7, P. M.; Winchester, 8, P. M.; Richmond, 8, eve.; Pittsfield, 9, P. M.; Hingham, 9, eve.; New Ipswich, 10; Brookline, 11; Andover, 13; Nashua, Main St., 13, 14, A. M.; Chestnut St., 14, P. M.; Hudson, 14, eve.; Canaan, 18; East Canaan, 19; Wilton, 20, 21, A. M.; S. Wilton, 21, P. M.; Sanapee, 25; Grantham, 27, 28, A. M.; Croydon, 28, P. M.;  
August—Enfield, 3, 4, A. M.; Lebanon, 4, P. M.; S. Newmarket, N. H., June, 1872. J. P. KEE.

NORWICH DISTRICT—SECOND QUARTER.

July—6, 7, Lebanon; 8, Lyme; 9, Natick; 10, New London; 11, Plainfield; 12, Canterbury; 13, 14, A. M.; Burnside; 14, P. M.; Hoekama; 15, Windsorville; 19, Wapping; 20, 21, A. M.; Manchester; 21, P. M.; N. Manchester; 22, Rockville; 23, Vermont; 24, Quarryville; 27, 28, Griswold; 29, eve., Hopeville; 29, Eagleville; 30, Baltic.

[Remainder next week.]  
Any persons desiring to go to Sea Cliff Grove Camp-meeting from this district can ascertain about arrangements for a tent's company by writing Brother Wm. V. Morrison, Norwich, Ct. Danielsonville, June 15. GEO. W. BREWSTER.

ST. ALBAN'S DISTRICT—SECOND QUARTER.

July—Albany, 6, 7; Franklin, 8, 9; West Berkshire, O. M. Boutwell, 6, 7; Wolcott, 13, 14; Isle La Motte, R. Chryslie, 13, 14; North Hero, D. Marvin, 13, 14; Hydepark, 20, 21; Highgate, A. L. Cooper, 20, 21; Grand Isle, W. H. Hyde, 20, 21; Enosburgh, 27, 28; Shelton, S. Donaldson, 27, 28; Elmore, C. Wedgeworth, 27, 28.

[Remainder next week.]  
A District Steward's Meeting will be held at St. Albans, July 2, at 1 o'clock P. M., in the Methodist Episcopal Church. Brethren will please secure this notice for reference.  
St. Albans, June 17, 1872. W. D. MALCOM, P. E.

CHURCH EXTENSION.—A meeting of Providence Board of Church Extension will be held in the Methodist Association Rooms, 62 Weymouth Street, Providence, June 25, 1872, at 11 o'clock A. M. All persons interested will take this notice, and cover themselves accordingly. The following names compose the Board: S. L. Gracey, John Kendrick, J. W. Willett, Wm. Barton, James Davis, W. B. Lawton, J. D. Flint, D. N. Knight, H. B. Aylenworth, Noah Tripp, A. H. Titt, A. C. Titus, and Wm. H. Fennor.

Per order, J. W. WILLETT, Secretary, Providence, June 7, 1872.

**NEW HAMPSHIRE CONFERENCE SEMINARY.**—The Trustees of the New Hampshire Conference Seminary and Female College are hereby notified that their Annual Meeting will be held at the Institution Building, on Tuesday, June 25, at 11½ o'clock A. M., for the election of officers, and the transaction of such other business as may properly come before them.

Tilton, N. H., June 5, 1872. June 13, 1872.

Money Letters Received to June 5.

CW Blake, AJ Cotton, A Cole, L C Dunn, O H Fernald, A R Garwin, M Gibbs, M D Herrick, G Hewes, J L Hyde, J M Merrill, S H Madden, O S Olmsted, A Peckles, G W Roland, Scribner & Co, D M True, D White.

Money Letters Received from June 5 to June 15.

MM Reed, J W Burdick, O W Drew, T H Eaton, L L Eastman, CK Evans, S L Gracey, S E Gordon, WA Gleason, CL Harwood, E P Morse, B Newton, NT Whitaker, WO Webster, A A Wright.

Will T H Reynolds please send his post-office address? Money received.

Methodist Book Depository.

Money Letters Received from June 1 to June 5.

T J Abbott, D Anderson, H B Abbot, A W Baird, W B Burnham, W S Brewer, Bailey & Noyes, S C Beale, J D Beeman, E S Brown, M Copp, E L Couch, Benj F Chandler, W J Clifford, J P Conner, S V Cross, S W Coggeshall, Z Davis, M T Emery, O H Fernald, W H Fuller, R F French, L P French, J H Gaylord, W A Guernsey, D W C House, H Holton, N M Haley, W K Kiley, C P Knight, W J Kidder, D P Larabee, B F Leighton, C K Lunt, J H Musgrove, W F Miller, O S Morse, A H Merrill, O W Mack, W V McLaughlin, F McCarty, Chas W Morse, A Noon, S Paine, E L Perkins, J H Prescott, M Ransom, H Stacy, O L Shepard, W H Steason, H S Smith, H M Smith, Chas Stokes, J L Smith, J E Starbuck, O L Shepard, C W Taylor, John B Thomas, I Taggart, C Tilton, I B Tompkins, Jr, H M Tower, H A Wheeler, H J Whitney.

Money Letters Received from June 5 to June 15.

T J Abbott, E A Bristol, N D Blackwell, A W Baird, D M Bowman, Geo Bancroft, J R Church, E A Choate, F W Cole, J C Chapin, J T Davis, J B Freeman, J L Felt, W J Fleming, E G Gordon, J H Huntress, W H Hyde, Geo J Judkins, W W Kinsley, Isaac Lord, J B Lapham, D P Larabee, Wm Major, Joseph T McFarlin, J E Morrill, P C Macomber, A B Noyes, W E Parker, J H Pillsbury, P P Ray, A B Russell, D B Randall, W H Starr, James W. Smith, M Smith, E Sanborn, H M Tower, C C Wallace, A Yates.

J. P. MAGKE, Agent, 35 Bromfield St., Boston.



